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BOOK LORE.



“THE GREAT BIBLE,” A.D. 1539.

BY NICHOLAS POCOCK.



HERE is perhaps no part of the bibliography of the English translations of the Bible in which more mistakes have been made than in the description of the different issues of Cromwell's and Cranmer's Bibles, roughly classed together under the head of the “Great Bible.”

Every writer has alluded to the mistakes of his predecessors; and none, with the exception of Mr. Francis Fry, have been entirely successful in avoiding errors of one kind or another. We shall not allude to these mistakes, except so far as may be necessary for the elucidation of our description of the eight books to which the term has been commonly applied. The sequel will show that it is not a matter for wonder that many of these errors should have been fallen into. Each writer has contributed something to their history; but no one had taken the trouble to ascertain exactly the variations as to the setting up of the type of every leaf of every one of seven of these editions, to prove the identity of each edition, till the appearance of Mr. Fry's elaborate work entitled *A Description of the Great Bible, 1539, and the Six Editions of Cranmer's Bible, 1540 and 1541, printed by Grafton and Whitchurch*, which was published in 1865.

It was owing to his confusing the Great Bible of 1539 with the edition which followed it in April 1540, commonly called Cranmer's, that the accomplished editor of the *State Papers of the Reign of Henry VIII.* was induced to antedate by a whole year a letter addressed by Cranmer to Cromwell on the subject of his prologue to the forthcoming volume, and to suggest that Rymer had assigned a wrong date to the proclamation of November 14th, 1539. More

recent writers have avoided this mistake, but have failed to notice with much exactness the relation in which these different editions stand one to another. We have implied that it was not surprising that writers on this subject should have fallen into error; for, in point of fact, it is very rarely indeed that a perfect copy of any of these editions is met with; and the consequence has been that collectors and booksellers have made up copies by mixing the leaves of one edition with those of another, many of them in all probability not knowing that there was any difference in the readings of two pages of which the initial words and the catch-words agreed. And not only has this been done by modern collectors, but there is good reason to suppose that many of the original copies were made up in this way.

Of the eight Bibles we have alluded to, seven are of the size of Cromwell's edition of 1539, and so are in some sense entitled to the appellation of *Great Bible*, a term first used to indicate the large size of these books compared with the small folios that preceded them. They are at least an inch wider and two inches taller than the Coverdales of 1535 and 1537. With the first of these editions, which differs materially from the other six, Cranmer, as far as is known, had nothing whatever to do. It was finished, as is stated on the last leaf, in April 1539, and was followed by a New Testament in 8vo, of the same date and version, of which, probably, there is only one perfect copy in existence—namely, in the library at Wolfenbüttel, entirely, we believe, unknown to bibliographers—and another copy imperfect in the British Museum. This was followed by a small 4to of the New Testament dated 1540, of which only two copies exist, and which probably appeared early in that year, and by another imprint of the whole Bible in a small folio size, with the same text slightly altered and improved, but varying only by a word or two at a time from the Great Bible. This edition, also, in spite of its smaller dimensions, has been called an edition of the Great Bible, chiefly, it may be supposed, because the text has been so little interfered with. The real Great Bible of 1539 is full of misprints and faults of the compositors. These have, for the most part, been amended in the small folio of 1540, which was printed by Petyt and Redman for Berthelet, and must be one of the books alluded to in the letter of Cranmer to Cromwell which we mentioned above.

All these volumes are substantially the same version, though numerous misprints, omissions, and other errors of the Great Bible of 1539, which was the first of them that appeared in print, are corrected in the smaller folio. And it seems tolerably plain that they were issued without any concert with the editor of the edition which came out in the following year with Cranmer's Preface, and dated on its colophon April 1540. A remarkable evidence of this exists in the 'Almanacke' of this edition being computed for twenty-nine years onward, while that of the Cranmer Bible of April 1540 is only for nineteen years. And yet some supervision was exercised in printing Berthelet's small folio, which curiously enough is also dated April 1540, as a few improvements have been here and

there introduced into it—very rarely, however, except in cases where it was almost unavoidable, agreeing with Cranmer's edition of April 1540. And here we may notice that Dr. Westcott, in his brief notice of this edition of Petyt and Redman's printing, is not quite so accurate as usual. He says that it "presents some variations from Cromwell's Bible, but they appear to be due rather to the printers than to any special revision." It is true that numerous errors of press have been corrected, but such alterations as the following, which may be found in abundance, must be attributed to a more or less careful revision of the text—*e.g.* in Proverbs, xix. D, the Great Bible has :—

A slouthfull body shuteth his hande in hys bosome so that he can not put it to his mouth ;

whereas Berthelet's edition has :—

A slouthfull bodye hydeth his hande in his bosome and disdayneth to put it to his mouthe.

Such alterations as this are surely not mere printers' corrections. A remarkable characteristic feature of this small folio volume, unnoticed by bibliographers, is the enumeration of chapters being in Italian, sometimes shortened, sometimes at length, thus :—*Capitolo Primo, Capi. I.* Dr. Eadie has omitted to notice this Bible, possibly taking for granted that its contents were precisely the same as those of the Great Bible which preceded it. We dismiss this Bible with the remark that its only title to the appellation of *Great Bible*, which it has been called by bibliographers, consists in its being of the same version slightly improved. We have made an extensive comparison of its readings throughout with Cromwell's of 1539 and Cranmer's of 1540, and find that it almost always agrees with the former, and very rarely, when it differs from it, adopts the reading of the latter, except where an independent reviser would have been likely to do so. The best instance we can give of want of concert between the editors of Berthelet's small folio of 1539 and Cranmer's large one of 1540 occurs in Isaiah xxxviii. B, where the Great Bible had by mistake printed "*in my beast age*" in error for "*in my least age*," and where Berthelet's editor, knowing that it must be a mistake, printed the words by conjecture "*in my best age*," the true reading intended being that adopted by Cranmer's of 1540, "*in my least age*."

As regards the two large folios of 1539 and 1540, we have said that writers have fallen into many mistakes about them, and that the confusion of leaves of the one edition with those of the other will easily account for those mistakes. We have had the advantage of comparing an undoubtedly genuine copy of each of these volumes ; and we find that there are only three cases in which a leaf could not be transferred from one edition to the other without the change being detected, the leaves being so printed that the catch-word in every case—these three leaves only excepted—matches the first word of the following page. This being so, it is scarcely possible to avoid the conclusion

that this arrangement was intentional, for the express purpose of substituting leaves of the later edition in the earlier; and the conclusion is fortified by the fact that, though the last column of one leaf matches the first column of the next leaf, this is by no means the case with the other columns, the beginnings and endings of which differ on an average at least once in the four columns wherever the reader opens the volume. Whatever may be the true account of this, it seems almost certain that copies of these two editions, as well as of three others which were issued in July 1540, in May 1541, and in December 1541, were mixed the very first time they were bound together in a volume. It is possible that the numerous misprints and omissions of the edition of 1539 may have induced the booksellers to print subsequent editions, in order to supply defective leaves or sheets in that edition; or perhaps it may be thought a more probable account of the matter that several sheets of the first impression were actually lost under the circumstances which obliged the printers to decamp from Paris in the midst of their occupation, and finish the printing of the volume in London. In confirmation of this latter hypothesis we may mention that Mr. Fry informs us that, "if a copy of 1539 has any portion of the April 1540 edition in it, it will generally be found to be folios 92 and 93 of the New Testament." We have taken the trouble to collate these two leaves throughout in the two editions, and find that there is no difference in the readings intended to be printed, that the first edition is here exceptionally free from errors of press, having only four in the eight columns, whilst the leaves which were substituted for them from the April 1540 in Cranmer's own copy have six or seven errors of press. It may be interesting to the reader to know that though these leaves are interchangeable, and no difference would be detected except by a comparison instituted for that purpose, yet there will be found on these four pages certainly not less than three hundred variations, any ten or twenty of which would be sufficient to establish that they were of a different set-up. Certain it is, that in all the five editions there is the agreement in the beginnings and ends of leaves; and Mr. Fry informs us that he has collated one perfect copy of this Bible, which consists of portions of six different editions; whilst there is, on the other hand, the equally extraordinary fact, testified to by the same collator, that of the seven editions every leaf of each is different, with only fourteen exceptions. In some portions of the work the alterations in the text are very considerable, as we shall have occasion to observe hereafter; and yet in these very parts the pages of the later edition have been printed off from those of the former in such a way as to make almost every leaf match. So thoroughly has this been done, that in many cases manifest errors have been continued in the later edition; the frequent omission of the catch-words in 1539 being noticeable also in April 1540, though in many cases these errors have been corrected in the later edition—which, however, is very far from being free from errors of press. And there is one instance in which, in the middle of a sentence which was considerably altered, at the end of one leaf and the commencement of the next,

a catch-word printed in error in 1539 was exactly reproduced in April 1540. In two of the three instances in which the leaves of these two editions do not match, the difficulty of making them match was insurmountable, owing to the alterations in the preceding part of the page. In the third case (Prov., fol. 28) a little more trouble taken might have adjusted the type so as to match. Why this was not done, if the general idea was to assimilate the two issues, we cannot pretend to conjecture. Possibly the compositor for once forgot his instructions. The first instance occurs at Job, fol. 116*b*, and the agreement between the two editions was not effected till the end of fol. 117*a*. In the other—Esay, fol. 60*b*—an alteration in the translation occurs at the very bottom of the page.

With the view of showing the importance of what we have said, rather than of showing up the mistakes of an authority generally so trustworthy as Dr. Eadie, we may observe that, in the comparison he has instituted between the version of Coverdale and that which he calls the version of the Great Bible of 1539, he has in the 2nd Psalm chronicled four readings which are not to be found in this version at all, and in the annexed note has implied that in two places the April edition of 1540 has varied from it, whereas, on the contrary, the two exactly agree in both these places. Again, in the 23rd Psalm, where the two editions differ only in the spelling of words, he has evidently not quoted from a genuine copy of 1539, as he leaves out one word in the last verse and wrongly spells two or three other words. Also he asserts that the Psalms in the present Book of Common Prayer were taken from the Great Bible. This is not true, as they are from the edition of April 1540, the first of Cranmer's six editions. There are so many curious points as regards the emendations introduced in different parts of the edition of April 1540, and, for the most part, preserved in subsequent editions, that we must reserve the notice of them for a separate article.

THE LAST OF THE GOETHEs.—With the death in Leipzig of Walther von Goethe, the grandchild of the poet, the race of the Goethes has become extinct. Walther von Goethe was born on the 9th of April, 1818, the son of August von Goethe and Ottilie, *née* Von Pogwisch. He was in delicate health, and lived much to himself. The greatness of the name he bore seemed too great a weight for his strength. His will gives the Weimar house of his grandfather, with all collections and objects of art therein, to the State of Saxe-Weimar; Goethe's "Garden House," situated in the park at Weimar, to the Grand Ducal family, and the "Goethe Archives," containing the immortal poet's manuscripts, published and unpublished, letters received by him, copies of his own letters, unpublished biographical material, especially most important diaries, to the Grand Duchess of Saxe-Weimar. A full biography of Goethe may now be possible.

WAS NAPOLEON A MYTH?



THE *Historic Doubts* of Archbishop Whately has always been admired as an argumentative *tour de force*; and the issue of at least twelve editions shows that the public fully appreciated its keen grave irony. This makes it all the more remarkable that a clever French satire of kindred merit and intention should have remained practically unknown to the English public for nearly sixty years. After two generations of neglect, it has occurred to two separate translators to publish their versions. The attention of the reading world has also been directed to the matter by various letters to the *Athenæum*.*

The object of Whately's *Historic Doubts* was to discredit the reasoning of Hume's famous essay *On Miracles*, and by applying the method of that dissertation to a personage with whose fame the whole world was filled, to show how fallacious were the criteria of truth and reality on which the Scotch historian's sceptical philosophy chiefly relied. Whately's tract appeared in 1819. In France Dupuis expended a great amount of useless learning and ingenuity to show that all religions, not excluding Christianity, were but various forms of the solar myth. It occurred to M. J. B. Pérès that this ponderous but ill-directed erudition could be exploded by a jest; and he devised an *argumentum ad absurdum* by which the Great Emperor of the French, his grandeur and his fall, his victories and his misfortunes, were "proved" to be nothing more than a variant of the story of the conquering sun, going forth in his glory, but at last succumbing to storm and stress of cold winter. This thesis is worked out very cleverly. The name of Napoleon, he says, has the same origin as that of Apollo, meaning the "sun-god" and the "destroyer." Bona-parte stands for light, just as Mala-parte would stand for darkness. Napoleon and Apollo are said to have been born in an island of the Mediterranean. Napoleon's mother was named Letitia, or Joy, a synonym of the dawn: Apollo's mother was called Δητώ by the Greeks and Latona by the Romans. "The word," says Pérès, "became Letitia in recent times, because *letitia* is the substantive of the verb *lato*, which means 'to inspire joy.'" The son of Letitia had three sisters, who are of course the three Graces, the ornaments of the court of their brother Apollo. The modern Apollo, moreover, had four brothers, who are in reality the four seasons of the year: the spring, which rules over the flowers; the summer, which rules over the harvests; and the autumn, which rules over the fruits; while the fourth, who was not a king, is called Prince of Canino, because Canino comes from *cani*,

* *Historic and other Doubts; or the Non-existence of Napoleon proved. From the French of M. J. B. Pérès.* Edited by "Lily," with an introduction by Richard Garnett, LL.D. (London: E. W. Allen.) 8vo, pp. 32.

Did Napoleon ever exist? By J. B. Pérès. (London: Remington & Co.) 12mo, pp. 14. The question of authorship is discussed in the *Athenæum*, April 11th (H. Sutherland Edwards); April 18th (R. Garnett); April 25th (Sutherland Edwards, William E. A. Axon); May 2nd (Julien Havet); *Manchester Guardian*, April 30 (E. J. Whately).

signifying the white hairs of frosty old age, and suggesting winter. The Apollo, Napoleon, put an end to the Python of the revolution. The great French warrior is said to have had twelve marshals in active service at the head of his armies, and four who remained inactive. The twelve active marshals are the twelve signs of the zodiac, while the four in non-activity are the four cardinal points. The story of the Russian campaign is simply a narrative of the course of the sun, which after the vernal equinox seeks northern regions, but at the end of three months meets the northern tropic, which forces it to return south, following the sign of the Cancer, so called to express the retrograde movement of the sun. "On this basis," says Pérès, "was forged the imaginary expedition of Napoleon towards the north to Moscow, and the humiliating retreat by which it is said to have been followed." Napoleon came by sea from the East to begin his reign in France, and after ruling for twelve years disappeared in the West. This monarch, who came from Egypt and died at St. Helena, is merely a fabulous expression of the phenomena of sunrise and sunset, and of the division of the day into twelve hours. This is the method of Dupuis, and it cannot even be said that Pérès has caricatured it.

Mr. Sutherland Edwards, relying upon the statement made in some of the biographical dictionaries, stated that Pérès' *jeu d'esprit* was printed in 1817, which would make it the predecessor of that of Whately. He suggests, indeed, that the English author may be indebted to the witty Frenchman. Whately, like Pérès, derives "Napoleon" from the Greek, and like him sees in "Bonaparte" nothing but a complimentary adjunct to his proper name. Whately also turns to account an argument which Pérès in a postscript to his ingenious little satire mentions only to put aside, apparently because there was no analogy between this argument and those employed by the author of *L'Origine de tous les Cultes*. "We might," says Pérès in his postscript, "have invoked in support of our thesis a great number of royal ordinances of which the certain dates are in evident contradiction with the reign of the pretended Napoleon; but we had reasons for not making use of them." "That there have been numerous bloody wars with France under the Bourbons," writes Whately, "we are well assured; and we are now told that France is governed by a Bourbon king of the name of Lewis, who professes to be in the twenty-third year of his reign." For the Bourbons held that the Emperor Napoleon had "never existed"; and Louis XVIII. dated his first proclamation (1814) from the nineteenth year of his reign.

But these possibilities go for nothing when we know that the pamphlet of Pérès was not published in 1817, nor earlier than 1827. It contains a quotation from a poem of Delavigne's which did not appear until 1824; and the first edition appears to have been really issued anonymously as late as 1835. M. Julien Havet thus describes the editions in the Bibliothèque Nationale:—

1. (Anonyme.) "*Grand Erratum, Source d'un Nombre Infini d'Errata, à noter dans l'Histoire du 19^e Siècle.*" Agen, impr. de Prosper Noubel, 1835. In-32, 45 pp.
2. (Anonyme, même titre.) Seconde édition revue par l'auteur. Paris, J. J. Risler,

1836. In-32, 46 pp. —La couverture imprimée porte : “ *Comme quoi Napoléon n’a jamais Existé.*” Seconde édition.”

3. “ *Comme quoi Napoléon n’a jamais Existé, ou Grand Erratum, Source d’un Nombre Infini d’Errata, à noter dans l’Histoire du XIX^e Siècle.* Par M. J. B. Pérès, A.O.A.M., Bibliothécaire de la ville d’Agen. Quatrième édition, revue par l’auteur. Paris, J. J. Risler, 1838. In-12, 24 pp.

4. (Id., id.) Sixième édition. Paris, Librairie Protestante, 1849. In-32, 32 pp.

5. (Id.) Publié par Frédéric Monod. Septième édition. Paris, Ch. Meyrueis, 1861. In-32, 32 pp.

6, 7, 8, 9, 10. (Id., id.) 8^e éd. 1861; 10^e, 1864; 11^e, 1865; 12^e, 1866; 13^e, 1868.

11. (Même titre que ci-dessus, 3.) Paris, 33, Rue des Saints-Pères, sans date. In-12, 20 pp.—Reçu par le dépôt légal en 1877.

Barbier says that the cabalistic letters of the fourth edition signify “Ancien Oratorien, Ancien Magistrat.”

M. Havet has found no trace of an earlier issue than that of 1835, and he points out that the appearance in that year of a second edition of Dupuis’ *Origine de Tous les Cultes* was the probable cause of the writing of the *Grand Erratum*. If any room remained for doubt, it would be removed by the testimony of Miss E. Jane Whately, who wrote to the *Manchester Guardian* a letter in which she says : “In reference to your article on Mr. Sutherland Edwards’ letter to the *Athenæum* on my father’s *Historic Doubts*, I may say that you are quite right in conjecturing that my father had no acquaintance with the work of M. Pérès when he wrote the *Historic Doubts*. The first time, as far as I recollect, that my father ever saw this ‘solar myth’ tract was in the form of a German translation sent him by his friend Syndic Sieveking, of Hamburg, with a request that I would translate it for my father, who knew no German. This was, I think, in 1840 or 1841, and at that time neither my father nor M. Sieveking had seen the French version. Another friend sent the original to him a year or two later—therefore nearly a quarter of a century after his pamphlet had appeared. He was much amused with the ingenuity with which M. Pérès’ idea was worked out, but saw, as I should think any one would who had ever compared the two tracts minutely, that they took totally different aspects of the same subject. They were written, in fact, to meet respectively two different opponents, and took, therefore, two different lines of argument. My father wrote to answer Hume’s axiom that it was more probable that testimony should be false than that a very extraordinary and unlikely history should be true; and he answered it by a *reductio ad absurdum*, pointing out that on such grounds the whole history of Napoleon I. might be disproved. M. Pérès wrote to answer the ‘myth’ theory, which others since Dupuis have maintained; so the two works are clearly quite independent of each other.”

The fame of Jean Baptiste Pérès is complete. More than a dozen editions in his own country, a Dutch, an Italian, and two English translations, testify to the point and significance of his witty essay. It is not necessary to discuss whether he derived his information from Whately, who retains his position as the inventor of a new strain of ironical literature.

THE LIBRARIAN'S DUTIES.



N 1780 the Abbé J. B. Cotton des Houssayes was elected librarian of the Sorbonne, and on 23rd December he delivered a Latin address on the duties and qualifications of a librarian. This discourse, addressed to a grave assembly of learned men, was not intended for the general public. A learned printer, struck with the elegance of the oration, requested the author's permission to put it in type, and a very small edition was accordingly printed. It was translated into French by M. Pierre Alexandre Gratet-Duplessis, and printed in 1857.* As only a hundred copies were issued separately from the *Bulletin du Bouquiniste* in which it appeared, the *Discours* remains a literary rarity. In the introduction it is mentioned that Techener printed it in 1839. When the thought of translating the tract into English was in process of execution it was found that a rendering had already appeared in the *Philobiblion* (New York, 1863, vol. ii., p. 55), and the undertaking then assumed the form of a revised version.

J. B. Cotton des Houssayes was born near Rouen, 17th November, 1727, and he died 20th August, 1783. The greater part of his life was passed at Rouen in teaching, and it was not until 1776 that he came to reside in Paris. He had conceived the idea of a universal history of literature, or *Bibliothèque raisonnée*, but, like the greater part of such ambitious projects, it was beyond the power of mortal to achieve, and only an account of his proposed method remains. Of his vast erudition the only memorials are a few *éloges* and verses in the publications of the Academy of Rouen. His best claim to remembrance is this little essay. It would be foolish to claim for it any great importance, but it has a scholarly and courtly aroma which is grateful even in this utilitarian age. It is very different from the disquisition which under similar circumstances would now be produced; but it is evident that the root of the matter was in him. Mr. John Fiske has left us a businesslike account of the multifarious duties that in these modern days make up "A Librarian's Work" (*Darwinism and other Essays*, London, 1879, p. 237); but although he has gone into many particulars, he has not dealt in a happier vein with the essential qualifications of order, courtesy, and tact which are as essential as erudition to the successful work of a librarian.

"DISCOURSE ON THE DUTIES AND QUALITIES OF THE LIBRARIAN.

"To receive a public testimony of esteem from an assembly of illustrious personages, whose merit places them above eulogium, has always appeared to me

* "*Des Devoirs et des Qualités du Bibliothécaire*. Discours prononcé dans l'Assemblée générale de Sorbonne le 23 décembre 1780, par J. B. Cotton des Houssayes; traduit du Latin en Français, avec quelques notes par Gratet-Duplessis. (Paris, A. Aubry, 1857, 8vo, pp. 13.) Tiré à 100 exemplaires. Extrait du *Bulletin du Bouquiniste*, No. du 1^{er} septembre 1857."

the highest and most glorious of distinctions. Therefore, in learning that your suffrages had designated me as the guardian of your library, I experienced some difficulty, I must confess, in subduing a slight feeling of presumption ; but reflection soon gave me to understand, that what you desired in this circumstance to honour and reward in me was not successes, which my labours had not obtained, but some feeble efforts which you had deigned to appreciate.

“When I reflect, indeed, on the qualifications that your librarian should possess, they present themselves to my mind in so great a number, and with such a character of perfection, that powerless to enumerate them, I dare still less hope to trace a faithful picture of them ; for it cannot be denied that the Society of the Sorbonne, so justly celebrated in all Europe, or, more properly, throughout the entire world, for the depth no less than for the extent of its erudition, ought, as it has hitherto done, to present to the learned world, in the person of its librarian, one of those privileged men, capable of proving himself, upon occasion, versed to the same degree in profane as in sacred learning, equally familiar with the researches of the highest erudition as with the productions of a more ephemeral and less elevated literature. Your librarian is in some sort your official representative. To him is remitted the care of your glory. To him is intrusted, as a duty, the important mission of maintaining, and even of increasing, if that be possible, and as far as his ability will admit,—of increasing, I repeat, your brilliant reputation, whenever a stranger, illustrious by birth or his scientific merit, or doubly illustrious, perhaps, by both of these titles, comes to the Sorbonne with a curious, a learned, or even with a jealous eye, to examine the precious theological and literary treasures of your library, and to draw from it wherewith to increase his own riches. Thus, therefore, your librarian should be, above all, a learned and profound theologian ; but to this qualification, which I shall call fundamental, should be united vast literary acquisitions, an exact and precise knowledge of all the arts and of all the sciences, great facility of expression, and, lastly, that exquisite courtesy which conciliates the affection of his visitors while his merit secures their esteem.

“A librarian truly worthy of the name should, if I may be permitted the expression, have explored in advance every region of the empire of letters, to enable him afterwards to serve as a faithful guide to all who may desire to survey it. And though it is by no means my intention to give the preference above all other sciences to the science of bibliography, which is nothing more than an exact and critical acquaintance with the productions of the intellect, it will nevertheless be permitted me to consider this science as the beginning of all others—as their guide, as that which is to light them with his torch, almost as a devoted and dutiful son precedes his father, to light his path and to make his steps more easy and secure. Thus the keeper of a library, whatever be its character, should be no stranger to any department of knowledge : sacred and profane literature, the fine arts, the exact sciences, all should be familiar to him. A diligent and indefatigable worker, ardently devoted to letters, his sole and

abiding aim should be to make sure their advancement. Especially should the keeper of such a library as yours—which is not by right designed for the public,—if he desires to increase the reputation of the illustrious society which he represents, if he also desires to give proofs of his devotion to learning, receive all its visitors, whether scholars or those animated by simple curiosity, with an assiduous attention so polite and kindly, that his reception shall appear to each one the effect of a purely personal attention. He will never seek to steal away from every eye into some solitary or unknown retreat. Neither cold nor heat, nor his multifarious occupations, will ever be made a pretext for evading the obligation he has contracted to be a friendly and intelligent guide to all the scholars who may visit him. Forgetting himself, on the contrary, and laying aside all occupations, he will lead them forward with a cheerful interest, taking pleasure in introducing them to his library; he will with them go over all its parts and divisions, and will himself put before them all that it has that is precious or rare. Should a particular book appear to be an object of even casual desire to one of his guests, he will quickly seize the occasion, and courteously place it at his service: more even than this,—he will with delicate attention put under his eyes and in his hands all the books relating to the same subject, in order to make his researches as easy and as complete as possible. When the stranger is departing, the librarian will not fail to thank him for his visit, and to assure him that the institution will always feel honoured by the presence of a man whose labours cannot but contribute to its renown. The custodian of a literary storehouse should especially guard himself against that unfortunate disposition which would render him, like the dragon in the fable, jealous of the treasures entrusted to his keeping, and lead him to conceal from public inspection riches which had been brought together solely with the view of being placed at its disposition. What, moreover, would be the object of these precious collections, gathered at such great expense by wealth or by knowledge, if they were not consecrated, according to the intention of their generous founders, to the advancement, the glory, and the perfection of the sciences and of literature?

“But that a library may fully attain the object of its foundation,—that it may be of real utility, and that its use may be equally certain and easy, it should be administered by a librarian distinguished at once for soundness of judgment no less than for the readiness and accuracy of his memory. Men would love to find in him, not that vain and imperfect bibliographical knowledge that attaches itself merely to the surface, much less the narrow preferences inspired by the spirit of party, or those exclusive predilections that border upon mania; but on the contrary an erudition at once ample and considerate, which has solely in view the advancement of knowledge, and which is ever able to distinguish, with equal taste and accuracy, original works that are worthy to be proposed as models, from those equivocal productions justly condemned to oblivion for their mediocrity. He will therefore not admit indiscriminately every book into his collection, but will select such only as are of genuine merit and of well

proved utility ; and his acquisitions, guided by the principles of an enlightened economy, will be rendered still more valuable by the substantial merits of an able classification. It is impossible, in fact, to attach too much importance to the advantages resulting from an intelligent and methodical order in the arrangement of a library. Of what utility are the richest treasures, if it is not possible to make use of them ? Wherefore this complete arsenal of science, if the arms it keeps in reserve are not within reach of those who wish to wield them ? And if, as is said, books are the medicine of the soul, what avail these intellectual pharmacopœias, if the remedies which they contain are not placed in their proper order and labelled with care ?

“In thus considering all the various attainments that should characterise a librarian, will any one now wonder at the consideration which has ever been, and still is, accorded to men honoured with this title ? Will he wonder to see at Rome, at the head of the library of the Vatican, a learned Cardinal, equally distinguished for his immense erudition, and for superior merit in every department ? Will he be surprised, in short, that in all ages, and even in our own times, the greater part of the scholars charged with the administration of libraries have shone with so much brilliancy in the empire of letters ? And if I wished to give to my words the authority of example, I should have to name here only a few of those who have preceded me in the walk that has just been opened to me ; I should content myself with citing the name of the venerable man whom I succeed, and whose retirement, caused by infirmities, inspires you with such poignant regrets. But for fear of exposing myself to the reproach of adulation,—though my praise would be but the expression of truth,—I shall endeavour to be silent. I shall not attempt further to lay open before you, as Naudé formerly did, the detailed catalogue of librarians who rendered themselves distinguished ; but you will at least permit me to recall to you the names of the illustrious Cardinals Quirini and Passionei ; that of Naudé, who deserves special mention ; that of Muratori, an admirable prodigy of learning, whose writings in every department would of themselves alone form a library ; and, finally, the name of Franck, whose catalogue of the Bunau Library has always seemed to me the first and most perfect of all works devoted to bibliography.

“Thus, when the numerous duties of the librarian, and the consideration habitually attached to that title, present themselves to my mind, I have been surprised, as I still am, at having been the object of your suffrages ; and my surprise is increased when I reflect that a single circumstance was the cause of the honourable preference which you have been pleased to accord me : I mean the assiduity with which I frequented your library, during a spring and a summer, for the purpose of silently selecting from it the documents needed to conduct to their conclusion some theological and literary labours, which I shall consider brought almost to perfection if they result in making me appear little less unworthy of the honours which you have been pleased to confer upon me.

"I therefore truly appreciate, gentlemen, all the honour of the glorious burden which you have just imposed upon me ; but I feel, at the same time, how much it is beyond my strength, as well by its own nature as by the duties which circumstances may further add to it. But I venture to hope that your kindness will sustain my weakness ; I shall have your counsels to support me, and I shall make it a duty to follow them. Your intellect, your hands even, I love to believe, will aid me in arranging, in ornamenting, in maintaining, in enlarging your library ; and what remains to me yet of vigour, what remains to me yet of a life which advances rapidly to its decline, I have firmly resolved shall be devoted to the task of proving myself in all respects worthy of your confidence, and of the honours which you have been pleased to confer upon me. Thus, gentlemen, all my cares, all my efforts, all my studies, will be devoted to the sole object of proving the deep gratitude with which your goodness has inspired me, and of which I shall never lose the remembrance."



THE CAMP LIBRARY OF NAPOLEON I.



HE love of military glory and of literature are not incompatible, though the number must be necessarily few of those who can rightly claim to be *tam Marti quam Mercurio*. Bourrienne has left a list of the books which Bonaparte as First Consul thought desirable for his camp library. The selection is in many respects characteristic. Thus it may be noted that books of religious creeds he classed under the head of "politics." The list, which Bourrienne copied with all its errors, contained the following titles:—

1. ARTS AND SCIENCE.—Fontenelle's *Worlds*, 1 vol.; *Letters to a German Princess*, 2 vols.; *Courses of the Normal Schools*, 6 vols.; *The Artillery Assistant*, 1 vol.; *Treatise on Fortifications*, 3 vols.; *Treatise on Fireworks*, 1 vol.

2. GEOGRAPHY AND TRAVELS.—Barclay's *Geography*, 12 vols.; *Cook's Voyages*, 3 vols.; *La Harpe's Travels*, 24 vols.

3. HISTORY.—Plutarch, 12 vols.; Turenne, 2 vols.; Condé, 4 vols.; Villars, 4 vols.; Luxembourg, 2 vols.; Du Guesclin, 2 vols.; Saxe, 3 vols.; *Memoirs of the Marshals of France*, 20 vols.; President Hainault, 4 vols.; *Chronology*, 2 vols.; *Marlborough*, 4 vols.; Prince Eugène, 6 vols.; *Philosophical History of India*, 12 vols.; *Germany*, 2 vols.; Charles XII., 1 vol.; *Essay on the Manners of Nations*, 6 vols.; *Peter the Great*, 1 vol.; Polybius, 6 vols.; Justin, 2 vols.; Arrian, 3 vols.; Tacitus, 2 vols.; Titus Livy, Thucydides, 2 vols.; Vertot, 4 vols.; Denina, 8 vols.; Frederick II., 8 vols.

4. POETRY.—Ossian, 1 vol.; Tasso, 6 vols.; Ariosto, 6 vols.; Homer, 6 vols.; Virgil, 4 vols.; *The Henriad*, 1 vol.; *Telemachus*, 2 vols.; *Les Jardins*, 1 vol.; *The Chefs d'Œuvre of the French Theatre*, 20 vols.; *Select Light Poetry*, 10 vols.; *La Fontaine*.

5. ROMANCE.—Voltaire, 4 vols.; *Héloïse*, 4 vols.; *Werther*, 1 vol.; *Marmontel*, 4 vols.; *English Novels*, 40 vols.; *Le Sage*, 10 vols.; *Prévost*, 10 vols.

6. POLITICS AND MORALS.—The Old Testament, the New Testament, the Koran, the Vedas, Mythology, Montesquieu, the *Esprit des Lois*.

We take the translation from the new edition of Bourrienne's *Memoirs*. To the present generation Napoleon's admiration of Ossian is difficult to understand. The most remarkable omission in such a library is that of the *Commentaries of Cæsar*.

THE OLD BIBLE OF CANTERBURY CATHEDRAL.—The old chained Bible of Canterbury Cathedral, which has for so many years been carefully preserved in the cathedral library, has been renovated and replaced in its original position upon what is known as Cranmer's desk, in the north-east aisle of the cathedral. The book is one of large size and considerable weight, and would appear to have undergone very rough usage, probably at the time of the Rebellion. A careful examination shows that the cover must then have been torn off, the strength of at least three men having been, it is thought, necessary to have wrenched asunder the five thongs with which it was fastened. It is one of those known as the second edition of Cranmer's Bible, and contains two very fine engravings, one of the Earl of Leicester and the other of Lord Burleigh. The former portrait was very much obliterated, but the old paper and lines have been restored with great care and success. The clasps and chain fastening have also been torn from the volume.



BYRON RELICS.



THE *Baltimore Herald* in a recent issue gives an account of some Byron relics to which it may be desirable to call attention. Such a collection as is described can hardly be hidden permanently. Perhaps some of the readers of BOOK LORE may be able to throw further light on the matter. "The discovery," says the *Herald*, "of

Lord Byron's screen a few days ago among the lumber of an obscure collector, which was noted in European and American journals, has called attention to the fact that many years ago an extraordinary collection of relics of the poet was made by Professor William Watts, late Secretary of the Philharmonic Society of England and first violinist of Her Majesty's Theatre orchestra, London. Efforts are now being made by English historical societies to discover the whereabouts of this collection, on which Watts spent, for many years, every cent he could raise, obtaining photographs, autographs and relics of all kinds connected with Byron's life. It was learned recently that William Watts was the father-in-law of Professor F. Nicholls Crouch, author of 'Kathleen Mavourneen' and other popular songs, now a resident of Baltimore. Professor Crouch was seen by a *Morning Herald* reporter at his home, No. 62, Parkin Street. When a clipping from the *New York Tribune* was shown him referring to the efforts being made to locate the Watts collection, he became very much interested, stating that about forty volumes of the work passed through his hands. Professor Crouch gives the following history of Watts's life-labour: 'When the Philharmonic Society of London was in its prime my father-in-law was the secretary and I was his assistant. We lived together in London, and had the pleasure of entertaining all the musicians of note in that day. . . . My father-in-law began to make a collection of drawings, portraits and engravings of Byron's writings. As the collection increased Watts began to realize that he had begun a herculean undertaking; but it became his hobby, and all the money he could spare he spent to complete the work. From the day my father-in-law started the collection it was understood that at his death I would fall heir to the work, and with that idea constantly held before my eyes I worked hard and compiled volume after volume for Murray & Co., the London publishers. When I left London, in 1849, forty volumes were completed. I went first to Washington, where I held a government position. While there I often heard from my father-in-law, who informed me of the progress of the work. Just before leaving Washington for this city I received a letter stating that Watts and his wife had left London for the Isle of Guernsey, France. After living there for about two years his wife died, leaving him alone. Watts then engaged a middle-aged housekeeper. A year or so later I heard that Watts and his housekeeper were man and wife. Watts did not live long after his second marriage, but at the time of his death he had completed over fifty

volumes of his work, the greater part of which were bound. Since the death of Watts I have had no authentic information as to the whereabouts of his collection, but I believe it to be still in the hands of his second wife or her relatives. I feel positive that the work is still in France, and that a number of the volumes are still unbound, as Murray, the publisher, had the sole right to do the work. It is my opinion that this woman does not know the value of the collection. The volumes were compiled in the most elaborate manner, and bound in good strong material. They were very large, and filled the shelves on one side of Watts's immense library."

Professor Crouch is now engaged in writing his life, entitled *Life Before and Behind the Scenes*. The first volume is completed and ready for the printer. It contains the work of all the leading musicians who lived during the past sixty-five years. Crouch in this volume tells a very interesting story about Mendelssohn, as follows: "Watts and myself were at breakfast one morning, when a very small but handsome Jew was ushered into the room. I drew up a chair for him, and the young man sat down, and after telling us that his name was Mendelssohn, said that he had an overture for the Philharmonic to look over at trial night, and so saying, he put on the table the score of *Midsummer Night's Dream*. "I have just finished the work," said Mendelssohn, "and have not had time to have a transcription made of the score." Watts told the young musician that it was customary for the Society to have that work done at its own expense, and he turned the rough outlines of the now popular piece of music over to me. My scores so pleased Mendelssohn that he asked me to make scores of the separate parts, which I did. *Midsummer Night's Dream* was the first work written by Mendelssohn played in London.

EPIGRAM.

[The following appears in *Versicles from the Portfolio of a Sexagenarian* (London, 1862). The writer was Mr. Robert Rockliff.]

TO A VAIN AND VOLUMINOUS AUTHOR.

"YOU say that all your works have "equal merit,"
 And this is true, if rightly understood;
 The first you wrote had neither sense nor spirit,
 And those you've written since are *just as good*."



THE OSTERLEY PARK SALE.



FROM a bibliographical point of view, the great event of the past month has been the dispersal of the Osterley Park collection, by direction of the Earl of Jersey. The sale at Sotheby's rooms extended over eight days, from the 6th to the 15th of May, and the total amount realised was over £13,000. The library contained many works of great rarity, including no less than ten books from the press of Caxton. One of these is described as "Le Fevre (Raoul), Recuyell of the Historyes of Troye, translated by W. Caxton, black letter, a few leaves mended, else a magnificent copy, quite perfect, with the original blank leaf, on which in his autograph is, 'Sir Th. Fairfax the elder Knight oweth (*sic*) this booke,' green morocco super extra, leather joints, gilt edges, by C. Lewis." The catalogue further states it to be the "first book printed in English, and in its progress through the press Caxton, as he himself informs us in his epilogue to the third book, learnt the art of printing. Copies are excessively rare, only three perfect copies being known. The Duke of Roxburghe's copy, wanting the last leaf, was purchased by the Duke of Devonshire for £1060 10s." The present copy has been examined at the British Museum and pronounced perfect. The "Historyes of Troye" was printed before Caxton came to England, and the title says, "The translation and work was begun at Bruges in fourteen hundred and sixty-eight and finished at Cologne in fourteen hundred and sixty enleven" (*sic*). Mr. Quaritch began with a modest bid of £200, and the competition advanced by biddings of from £10 to £50, chiefly by Mr. Ellis and Mr. Quaritch, to £1820—at which sum it was knocked down to Mr. Quaritch. "It is satisfactory to know," observes the *Times*, "that this earliest specimen of English typography, of such truly national interest, remains, for the present at least, in this country; not having been bought, as some other choice treasures of this library have been, for wealthy and appreciative Americans, but for the buyer himself." This very Caxton when sold in 1756 only fetched eight guineas. The Romance of King Arthur, printed by Caxton, and the only perfect copy known, fetched the still higher price of £1950. Caxton's Chronicle, imperfect, £40; Cicero de Senectute, translated by Caxton, £350; Caxton's Dictes and Sayinges of the Phylosophers, two leaves in MS., £141; Gower's Confessio Amantis, printed by Caxton, £810; Higden's Polycronicon, printed by Caxton, very imperfect, £66; Mirror of the World, printed by Caxton, £195; Vyrgyle, Boke of Eneydos, by Caxton, 1490, £235.

After the Caxtons, the most important lot was "Ovide, La Bible des Poetes Metamorphoses (traduite par Colard Mansion)," Paris, A. Verard, 1493. It is printed on vellum in black letter, and contains fourteen magnificent large bordered miniatures, 643 initial letters, and 205 small illustrative paintings, all beautifully illuminated in gold and colours. It is bound in old English gilt russia, with gilt edges, but wants the last leaf, and is otherwise slightly imperfect. This

beautiful volume displays in each of the fourteen exquisite borders the arms, emblazoned in gold and colours, of Henry VII., King of England, for whom it was executed. The bidding began at £100, and the book was eventually sold for £510 to Mr. Quaritch. Amongst other notable prices were the following :—Æneas Sylvius de Duobus Amantibus, supposed to be the first book printed at Alost by T. Martens, of which the existence was doubted by Brunet, 11*l*. Androuet du Cerceau's 18 drawings in indian ink, of temples, triumphal arches, etc., 47*l*. Ashmole's Berkshire, on large paper, wanting map and plates, 11*l*. Romance of Aymon, printed by Copland, 54*l*. A collection of 373 old broadside ballads, 151*l*.; a similar collection of 324 ballads, 202*l*.; and another collection of 90 ballads, 101*l*. Bernardyn's Chirche of Evil Men and Women, with Parlyament of Devylles, both printed by Wynkyn de Worde, 170*l*. Biblia Latina, first edition with a date, printed on vellum, but unfortunately imperfect, 320*l*.; Bible translated by Coverdale, first edition, with dedication to Queen Anne Boleyn, 680*l*. A magnificent manuscript of Bochas' Falle of Pryncys, translated by Lidgate, 234*l*. Bodenham's England's Helicon, stained with oil, 17*l*. 5*s*. Boydell's Collection of Prints, 41*l*. Breviarii Romani Pars Hyemalis, imperfect, 66*l*. Bry's America, 40*l*. Cæsar, first edition, imperfect, 35*l*. 10*s*. Callimachus, from the library of Longepierre, 14*l*. Chronicles of England, printed by Machlinia, very imperfect, 80*l*. Cicero de Officiis, printed in 1466 by Fust, on vellum, 202*l*. Cronycle of Englonde, printed by Wynkyn de Worde, 52*l*. Dante, the 1472 edition, 67*l*. Dugdale's Monasticon, vols. i. and ii. on large paper, and vol. iii. on small, 26*l*. 10*s*.; Dugdale's Warwickshire, by Thomas, 27*l*. Froissart's Cronycles, printed by Myddylton and Pinson, 58*l*. Gruteri Inscriptiones, Henry IV.'s copy, 32*l*. Gower's Confessio, printed by Wynkyn de Worde, portion of a leaf torn off, 55*l*. Homeri Ilias, first edition, 35*l*. Horsley's Britannia Romana, on large paper, 28*s*. 10*s*. Hubbard (W.), Narrative of the Troubles with the Indians in New England, and Warre with the Pequods, 1677, Sermon at Boston before the Governour and Council, *ib.*, 1676, in old calf, in 1 vol., 59*l*. Nanteuil, Portraits, 32*l*. Ordinary of Crysten Men, printed by Wynkyn de Worde, 26*l*. Pettie's Palace of Pleasure, 42*l*. Poliphili Hynerotomachia, 22*l*.; and the French translation, 38*l*. Portraits of Illustrious Persons, 80*l*. Prymer in English, imperfect, 56*l*. Purchas's Pilgrimage, 48*l*. Ricraft's Survey of England's Champions, 25*l*. 10*s*. A fourth edition, 1685, folio Shakespeare, 20*l*. 5*s*. Testament by Willyam Tindale, black letter on yellow paper, and so unique, royal 8vo, 1536. Another copy, also black letter, small 4to, 1538, realized 50*l*. Thomas à Kempis' Imitation of Christ, Englished by G. Stanhope, 15*l*. 10*s*. Thoreton's Antiquities of Nottinghamshire, with map and plates, by Hollar, vellum, 15*l*. 5*s*. Van Dyck (A.), Icones, etc., 192 portraits by good engravers, including a number of rare etchings by Van Dyck himself, 146*l*. The Golden Legende, black letter, Wynkyn de Worde, 1527, 176*l*.

REVIEWS.

The Temple. Sacred Poems and Private Ejaculations. By GEORGE HERBERT. Being a Facsimile Reprint of the First Edition, with an Introduction by the REV. ALEXANDER B. GROSART. London: Elliot Stock. 1885.

THIS facsimile is a marvel of cheapness and elegance. When George Herbert was on his death bed, he, says Izaak Walton, "did, with such a humility as seemed to exalt him, bow down to Mr. Duncon, and with a thoughtful look, say unto him: 'Sir, I pray deliver this little book to my dear brother Farrer [Nicholas Ferrar], and tell him he shall find in it a picture of the many spiritual conflicts that have passed betwixt God and my soul before I could subject mine to the will of Jesus my Master, in Whose service I have now found perfect freedom; desire him to read it, and then, if he can think it may turn to the advantage of any dejected poor soul, let it be made publick; if not, let him burn it, for I and it are less than the least of God's mercies.' Thus meanly did this humble man think of this excellent book, which now bears the name of *The Temple, or Sacred Poems and Private Ejaculations*." This incident, and Herbert's death, have been usually assigned to 1632, but Dr. Grosart shows that the death occurred in 1633. Nicholas Ferrar appears to have thrown off a few gift copies of the "little book," for immediate friends. These are without date, and are so excessively rare that only one copy is at present known. It is in the collection of Mr. Henry Huth, and from Mr. Huth's copy this facsimile has been made. Dr. Grosart says that "with the slight exception of the imprints on the title-pages, the two editions of 1633—first and second—are identical with the undated copy." This facsimile was made by photography, and thus perfect accuracy attained, while the preface by Dr. Grosart adds greatly to the interest of the reproduction.

The Pilgrim's Progress as originally published by John Bunyan. Being a facsimile reproduction of the First Edition. London: Elliot Stock.

THE editor of this pretty reprint says that only four copies of the first edition of Bunyan's *Pilgrim's Progress* are known. This facsimile is produced from the copy in the library of Mr. R. S. Holford, and is printed from type cast from moulds made in 1720, which were taken from the Dutch type used for the first issue.

The Complete Angler; or, the contemplative man's recreation. By IZAAK WALTON. Being a Fac-simile reprint of the first edition, published in 1653. London: Elliot Stock.

LOVERS of Isaac Walton will be glad of this exceedingly cheap and handy facsimile of the first edition of the *Complete Angler*. We may quote the statement in the preface that to save all risk of departure from the exact form of the first edition, the type as well as the sharp vigorous little cuts of fish, and the very tasteful title-page, have been reproduced by a photographic process which is simply infallible.

Bibliography of the Writings of Frederick Denison Maurice. Compiled by G. J. GRAY. London: Macmillan, 1885. 8vo, pp. xix to xlii.

WITH painstaking care Mr. Gray has gathered together the titles of 205 books and articles of which the Rev. F. D. Maurice was the author. This statement alone is a tolerable proof of approximate completeness. On p. xxv Mr. Gray, probably by a slip of memory, states that Dr. Tait was Bishop of London in 1850. In that year Blomfield was Bishop of London and Tait was Dean of Carlisle. Mr. Gray, however, omits to mention the following: *Handbook of the Geography and Statistics of the Church.* By J. E. T. Wiltsh. Translated from the German by John Leitch, Esq., with a Preface by the Rev. Frederick Denison Maurice, M.A. (London, 1859-68.) 8vo, 2 vols.

SALVATORE SACERDOTE. Giuseppe Mazzini nell' arte e nella letteratura. Bologna: Nicola Zanichella, 1885. 18mo, pp. 44.

SIGNOR SACERDOTE has paid a warm and eloquent tribute to the man whose influence was so potent in the shaping of the new Italy.

The Bibles of other Nations, being Selections from the Scriptures of the Chinese, Hindoos, Persians, Buddhists, Egyptians and Mohammedans, with an introduction to ethnic Scriptures, by J. M. HODGSON, D.Sc., B.D., M.A. To which is added the *Teaching of the Twelve Apostles*, and selections from the Talmud and Apocryphal Gospels. Manchester: Brook and Chrystal. 12mo, pp. 240.

THE title-page of this compilation might be thought sufficiently descriptive of the scope of the book without any further comment. It may, however, be added that the basis of the volume is the *Sacred Scriptures of the World*, by the Rev. M. K. Schermerhorn, published in 1883 by Putnam's of New York. The object of that compilation was to bring together the ethical matter from the Bible and to add to it kindred selections from the sacred scriptures of the world. The English editor has not thought it necessary to reprint the Biblical selections, but he has added some extracts from the Talmud and the Apocryphal Gospels, and by permission of Canon Farrar, the whole of his translation of the *Teaching of the Twelve Apostles*. An essay by Mr. Henry Dunckley, and a letter from Professor Max Müller, increase the value of a miscellaneous but interesting volume.

The Worthies of Lincolnshire. By REV. MORGAN G. WATKINS, M.A. (London: Elliot Stock, 1885.) 8vo, pp. 40.

IN this tractate Mr. Watkins disposes of the libel of Henry VIII., who declared Lincolnshire to be "one of the most brute and beastly of the whole realm," by an enumeration of the notable men who have been born within its boundaries or otherwise identified with its fortunes. Mr. Watkins is himself, however, rather disposed to lament the fewness of its worthies, and thinks that the absence of many marked natural features may have contributed to the lack of distinguished men in the past. The list of natives includes Lord Chief Justice Anderson, who had the good or bad fortune of sitting at the trial of Mary Queen of Scots and of Sir Walter Raleigh; Anne Askew the martyr; Henry of Bolingbroke; Dr. Busby; Lord Burleigh; Dr. Dodd; Fox the martyrologist; Sir John Franklin; Hereward the Wake; the great Duchess of Marlborough; Sir Isaac Newton; Captain John Smith; Bishop Still; Thomas Sutton, the founder of the Charterhouse; Charles and John Wesley; and Archbishop Whitgift. The native worthies claimed by Mr. Watkins number 109, of whom at least forty are divines. Bishop Woolton, whom he thus includes, is generally said to have been born at Wigan in Lancashire. It is surely unnecessary to repeat the slander on the Jews that they crucified little Saint Hugh. Fuller might be justified by the temper of his age in retailing it, but the mythical nature of such statements is now better known. We hope that Mr. Watkins will persevere with the intention at which he hints of treating with greater fulness the biographies of the Worthies of Lincolnshire.

WE have received the following Catalogues:—Frederik Muller & Co., Doelenstraat 10, Amsterdam (Curiosités Littéraires & Artistiques); J. W. Jarvis, 28, King William St., London, W.C.; William Brough, 1, Ethel St., Birmingham; Hales & Freeman, 13, Moorfields, Liverpool; W. P. Bennett, 3, Bull St., Birmingham; R. H. Sutton, 130, Portland St., Manchester; W. & E. Pickering, 3, Bridge St., Bath; W. Downing, 74, New St., Birmingham (Some rare Bibles); James Roche, 7, Southampton Row, Holborn, London, W.C.; George Rivers, 4, Queen's Head Passage, Paternoster Row, London, E.C. (many relating to Africa, America, Australia or the East); E. Spencer, 270, Holloway Road, London, N.; Albert Cohn, Mohrenstrasse 53, Berlin; Charles Lowe, Broad St., Birmingham; James Wilson, 35, Bull St., Birmingham; Taylor and Son, Northampton; Colwell's Hereford Catalogue; J. Faun & Son, 18, Queen's Road, Bristol; Thomas Miles, 92, Manningham Lane, Bradford; Robson & Kerslake, 23, Coventry St., Haymarket, London, W.; Henry Gray, 25, Cathedral Yard, Manchester.



CORRESPONDENCE.

THE BOOKWORM.

CONSIDERING the frequent traces of the bookworm's ravages to be met with in old volumes, it seems strange that the bookworm himself is so rarely encountered. I have found two: the first some eight or ten years ago in the Bodleian, at work in a folio theological book; the second a few months since in a volume of my own Venice Benedictine St. Augustine. These are bound in hogskin, and had often been visited by the enemy before they came into my possession. Three years ago they were kept in a damp house, and I thought perhaps the conditions favoured the development and growth of this specimen. These worms were both, as Mr. Bowden describes them, of a creamy white colour with a black head. The latter lived for some weeks after its capture, in a pill-box, and spun a cocoon before it died. I send you what remains of it. Looking with a magnifying glass at the contents of the box, I now see a number of minute dead flies. These flies are doubtless the cause of those tiny holes which one often sees through the first few pages of old books. I enclose one which I found this evening in the inner margin of a volume of Rupertus Tutiensis, a hogskin-bound book. The fly had proceeded from a spot where eggs had been deposited in the wooden board, and having perforated two leaves, had expired.

After due examination of the contents of this box I should suggest its destruction, to prevent any possible "survival of the fittest." I have an instance which shows the dislike of the worm or fly for vellum. In a MS. written on vellum, but with a few leaves of paper supplied at the end, the holes begin as usual inside the binding, and pierce the paper leaves, but stop short at the first leaf of vellum.

CECIL DEEDES.

Wickham, St. Paul's Rectory, Halstead.

SUPPRESSING A BOOK.—The lover of the byways of literature will do well to note the appearance at Brussels of a novel by the brothers Edmond and Jules de Goncourt, which in its way is a curious incident in literary history. It is, in fact, a reprint of the first romance of those fraternal and vivacious artists; and the survivor, M. Edmond de Goncourt, has prefixed an account of its history which will be read with interest, whatever may be the critical attitude towards the story itself. The romance was entitled *En 18—*, and after it was written there was the usual difficulty as to a publisher. Eventually the young authors with the guileless confidence of youth appear to have taken the risk themselves. The printers began work on the 5th of November, and the printing was completed on the 1st of December, 1851. Louis Napoleon's *coup d'état* came on the day of publication, and the authors had great reason to think that the public of France would have more serious work in hand than the consideration of their literary claims. They walked the streets of Paris, and with the pardonable egotism of youth looked on the walls for the posters that were to announce the advent of two new authors—MM. Edmond and Jules de Goncourt. But they looked in vain. The printer, afraid that the mysterious, meaningless, cabalistic title of "*En 18—*" would be held by the authorities to imply something adverse to the Napoleonic legend, had committed the entire stock of placards to the flames. The authors had one stroke of luck. Jules Janin, whose words were then listened to with expectant attention, devoted one of his *feuilletons* to the new novel, and did not fail both to cheer and castigate. But in the midst of the political hurly-burly the still small voices of the young novelists were unheard or unheeded. A few months later the bookseller informed them that only sixty copies had been sold, and that he should be glad if they would remove the remaining stock, a thousand or more. This mass of unappreciated literature was relegated to a garret; and a few years later, when the brothers by chance penetrated to this lumber-room, they each sat on the floor to read again the unfortunate firstlings of their muse. In an access of critical fury they now condemned the book to the flames. The bulk was actually burned, but a few copies evidently escaped, and after sundry refusals M. Edmond de Goncourt has now yielded to the repeated request of the Brussels publisher M. Henry Kistemaekers, and the work is once more offered to the public. The narrative is a curious illustration of the difficulty in an age of printing of destroying the life of a book.

BIBLIOPHILE'S KALENDAR.

THE May number of the *Centralblatt für Bibliothekswesen* is unusually important. The students of Spanish will be glad to see the paper of Dr. E. Gigas, "Ueber eine Sammlung Spanischer Romanzen in fliegenden Blättern in der Kgl. Bibliothek zu Kopenhagen," and the Article on "Der Maya Apparat" is equally welcome.

THE *Library Chronicle* has a note on the libraries of London in 1710, as seen by a German traveller, Conrad von Uffenbach. The fair fame of Thomas à Kempis is vindicated from the charge of plagiarising from Richard de Bury's *Philobiblon*.

A *Descriptive Catalogue of Government Publications* is now in press at the United States Government Printing Office. Information on a great variety of topics has been published by Congress and by the executive departments of the Government since 1776, but much of it is inaccessible and unknown. Senator Cockrell, of Missouri, initiated the requisite legislation for the preparation of a "descriptive catalogue," and, after two unsuccessful attempts at its compilation, the work was placed under the direction of Major Ben Perley Poore. A large staff of clerks were at once set to work in the Congressional library and other collections, and the result is a collection of upwards of sixty thousand titles, chronologically arranged. The particulars given are (1) the title of the book or document; (2) the author's name; (3) the date; (4) where it is to be found, giving the volume if it is bound up with other matter; (5) the number of its pages; and (6) a brief abstract of its contents. The *Descriptive Catalogue of Government Publications* will make a quarto volume of about 1600 quarto pages of compact, small type. An edition of 6,600 copies has been ordered, of which each Senator will receive twenty copies, and each Representative ten copies for distribution. Copies are to be supplied to the executive departments, to the public libraries of the country, to the foreign legations of the United States, and to the library of Congress for foreign exchanges. Five hundred copies are also to be printed, and sold at 10 per cent. advance of the cost price to any person applying to the public printer for the same.

WE may mention the appearance of a clever paradox in *Paradise Found: The Cradle of the Human Race at the North Pole. A Study of the Prehistoric World* by William F. Warren, S.T.D., LL.D., President of Boston University; pp., xxiv, 505. (Boston: Houghton, Mifflin & Co.) In this treatise the author claims: (1) That there is "scientifically accepted evidence that at the time of the advent of man the climate at the Arctic Pole was all that the most poetic legends of Eden could demand"; (2) That this locality was the cradle of the flora and fauna of the world; and (3) That the latest ethnographers and anthropologists are slowly but surely gravitating toward the same Arctic Eden as the only centre from which the migrations of the human race can be intelligibly interpreted. He lays great stress also on the traditions entertained by various nations of a Northern Paradise. The Hebrews are not generally reckoned amongst these, but to the difficulty that they held the Garden of Eden to be in the East, Dr. Warren replies that the word in Genesis which we translate East means literally the "front country," and that it was applied to the East from the Hebrew custom of turning in that direction when describing the points of the compass. It is possible, he thinks, that at an earlier period the custom may have been different, so that the front country may then have meant the North, which is certainly a convenient way of escaping the difficulty.

KARL BRAUN of Wiesbaden contributes an account of the house of Plantin, at Antwerp, to the *Allgemeinen Zeitung*, 23rd and 24th April.

FROM a recent catalogue of Mr. J. W. Jarvis we take the title of the following book, which is surely entitled to a place amongst the curiosities of literature:—*Rifts in the Veil. A Collection of Inspirational Poems and Essays given through various forms of Mediumship; also of Poems and Essays by Spiritualists*. 8vo, 1878. Contains an account of the conclusion of Dickens' *Edwin Drood* by means of a medium in the United States." In the same catalogue we find another curiosity:—*The Murthers Reward. Being an Account of a most cruel and barbarous Murder committed by a Gentleman in Tredenton, in Westmoreland, for which deed he was punished by the Devil breaking his Neck*. 8 pp., 12mo, N.D. (1700).

WE learn from *Polybiblion* that a *Bibliographie liégeoise* is about to appear, and will include the Liège printed books from the sixteenth to the present century.

THE *Northamptonshire Notes and Queries* continues a successful career. The April part contains a reference to the second Earl Spencer, and a reprint of a Civil War tract about the "barbarous cruelty" of the Cavaliers at Northampton.

THE Royal Stenographic Institute of Dresden, we learn from the *Academy*, has undertaken the publication of a photographic reproduction of the MS. *Psalter in Note Tironianæ*, preserved in the ducal library at Wolfenbüttel. The work will be edited by Dr. O. Lehmann, and will contain an introduction treating of the Wolfenbüttel MS., and the six other known copies of the Tironian Psalter. A transliteration of the text will also be given, with notes indicating the passages in which it deviates from the readings of the Vulgate.

WE hear of *Le Livre de Demain*, a book published by M. de Rochas, at Blois. It is printed on various kinds of paper with different coloured inks, and consists of selections in prose and verse, as well as an account of inks, paper, and the art of typography. The peculiarity of the book is the endeavour to suit the paper, ink, and type even, to the subject of the selection. M. de Rochas contends that a love poem, for instance, printed with light ink on rose-tinted paper, will make a far deeper impression than if printed with black ink on white paper.

THE contributions to the May number of the *Magazine of American History* are not only scholarly and valuable, but of a widely popular character. The opening article describes the achievements of "Commodore Matthew Calbraith Perry," of whom William Elliot Griffis writes with a skilled pen; a second article, "The Fallacy of 1776," is an earnest and comprehensive discussion of the real origin of the late civil war, by A. W. Clason. "The Ancient Races of America," by G. P. Thruston, of Nashville, Tennessee; "The Hungry Pilgrims," by E. H. Goss; "The Sackville Papers," by Professor Channing, of Harvard College; and "Pocahontas and Captain Smith," by Dr. Charles Deane, are all excellent as well as readable. The contribution on "General Roger Enos—A Lost Chapter of Arnold's Expedition to Canada in 1775," by Rev. Horace Edwin Hayden, furnishes an authentic view of a much misrepresented subject. Original Documents this month present us some of Burgoyne's letters; and Charles Ledyard Norton concludes his "Political Americanisms."

MR. JAS. C. SCHOLES is the author of a series of articles that are now appearing in the *Bolton Journal*, under the title of "Bolton Bibliography, being jottings of Book-Lore." We understand that, on the completion of these articles, they will be published in book form, with a chronological list of works written by Boltonians, or printed in Bolton, and extending to upwards of a thousand entries.

WE gave last month a short description of the deplorable state of the building which contains this precious library, for ever associated with the name of Lessing. But we are glad to learn that this state of things is being mended. In 1881 the Government of Brunswick laid the foundation of a new building for this library, to which it is going to be removed at once. This new building, near the site of the old, which is destined to be pulled down, is adapted for 40,000 volumes, and contains, besides the official rooms, a reading-room, and suitable rooms for some special collections (engravings, scientific instruments, etc.) connected of old with the library, and a large room for exhibition of the chief treasures, as well manuscript as printed. The site of the building covers 2000 square yards, and the cost of the building itself amounts to £30,000.

THE report of the Mitchell Library, Glasgow, for 1884, shows that 3973 volumes have been added to the Library during the year, 1288 of which were gifts. There are three special collections in the Library: the "Glasgow," consisting of 2400 separate articles; the "Poet's Corner," containing 4900 volumes by and relating to Scottish Poets; and the "Early Glasgow printed," containing 820 volumes. The librarian again complains that the accommodation for the books is insufficient; 55,496 volumes being stored in the space that, it was calculated in 1877, would hold 40,000 vols. The issues have greatly increased, 435,142 vols. having been issued during 1884, as against 381,607 vols. in 1883.

FROM the *Bibliofilo* we learn that a new edition is in preparation of the *Ucelliera* of Olina, which first appeared at Rome, in 1622, and was reprinted at Milan in 1838. The new edition will be edited by Dr. Alberto Bacchi della Lega.

WE have received the fifth part of the Aungervyle Society's reprint of the amusing *Naviga-tion of Wertomannus*.

MR. EDWARD ARBER, of Birmingham, has nearly ready for issue his reprint of the first three English books on America: *Of the Newe Landes* (Antwerp? 1511); Richard Eden's *Treatise of the Newe India* (London, 1553); *The Decades of the Newe World of West India* (London, 1555).

THE *République Française* of April 17th contains an account of the treatise on French grammar written by Mirabeau during his imprisonment at Vincennes for the instruction of Sophie de Monnier and her child. It has never been printed. It is characteristic that the verb *aimer* is selected to show the conjugations.

WE have received from Messrs. Taylor & Son, of Northampton, a handsomely printed tract containing *The Petition and Commission of Bishop White Kennett for the Rebuilding of the Parish Church of Stoke Doyle*. This List of Monuments and Inscriptions in the Old Church is printed from the Original MS. in the Handwriting of the Rev. John Yorke, Rector, 1721, is annotated by the Rev. J. T. Burt, the Rector in 1882, and is enriched with Historical and Architectural Notes by the Rev. W. D. Sweeting, M.A.

WE may call attention to the excellent series of cheap books known as the "Canterbury Poets," of which the publisher is Mr. Walter Scott. The last issues are Whittier and Wordsworth, and these are to be followed by Chatterton, Marlowe, Whitman and other singers, old and new.

THE first volume of the *Guide du Libraire-Antiquaire et du Bibliophile* of Beauchamps and Rouveyre is now completed, and in a *spirituel* preface M. Jules Richards explains the aims and methods of French book-collecting of the present. We need only say that the book contains a great amount of curious bibliographical information, and is in itself a marvel of tasteful book production.

THE *Library Journal* for April contains a paper on the American Library Association Catalogue by Mr. Melvil Dewey.

WE wish to give the warmest welcome to *The Co-operative Index to Periodicals*, of which the first part is issued.

WE have received from Mr. Albert Cohn, of Berlin, the *Katalog der Schach-Bibliothek des verstorbenen Herrn Robert Franz*. The value and interest of this famous chess library may be judged from the fact that it extends to 1057 entries, and contains some exceedingly rare books relating to the royal game.

WE take the following from the *Evening Standard*:—A correspondent sends us the first issue of a newspaper which should command a fancy price among collectors. The *Lancashire Lad* is written, composed, and printed at Quetta, by the officers and men of the North Lancashire Regiment, now stationed in that desert fortress. We would be lenient to a young contemporary, starting under such difficult circumstances, if it were needful; but as a matter of fact good-nature is uncalled for. The gallant 47th is as handy at type-setting as at drill. Not a fault of any kind in the number, which could not have been turned out in better style by the most accomplished of London "chapels." For the editorial matter, we are pleased to see that our troops are not dull in that garrison which used to be described as forsaken by heaven and abhorred of man. There are proposals for a rifle club; a programme of the Tarifa Minstrels, who gave their first performance, we trust, as advertised; a description of three shooting matches; a promise of theatricals, when Sir Charles Young's comediëtta, *A Clever Doctor*, with Messrs. Palgrave Simpson's and Hermann Merivale's comedy, *Alone*, were to be attempted. A brief history of the regiment, military news, an appeal from the editor for sympathy, and above all for "copy," stories, original poetry, pastimes, enigmas and conundrums, make up the issue. Even if it were a little imperfect, those who know Quetta might be amazed to hear of such an enterprise; but appearing in such excellent shape, *The Lancashire Lad* is nothing less than a wonder.



CRANMER'S BIBLE, A.D. 1540.

BY NICHOLAS POCOCK.



IN a previous article on the editions of the Great Bible, we had occasion to notice that the edition of 1539 did not materially differ from that which was issued with Cranmer's Prologue in April, 1540, in two leaves, viz., folios 92 and 93, which are often interchanged, except by errors of printing in one or other of those editions. In the present article we shall have to comment on the very considerable alterations which were introduced in some of the books of the Old Testament, whilst the appearance of nearly every leaf was still preserved unaltered to the eye of a casual observer. 'Before doing so, we will notice some curious points in the Great Bible of 1539, which have hitherto escaped the observation both of historians and bibliographers.

In the first place, we notice the very ludicrous woodcuts with which both these volumes abound in the earlier part of the Old Testament, but which are of less frequent occurrence after the Psalms, which are headed by a picture of David watching Bathsheba in her bath. None of these, perhaps, is more ludicrous than the first, which represents the naked figures of Adam and Eve, with large fig-leaves held in the right hand, Adam's left being engaged in receiving the fruit from the serpent, coiled round the tree, and represented with a human head. These are, for the most part, reproduced, though with a little variety in the blocks, in the edition of April, 1540. There is one at the fifteenth chapter of Job, and another at the beginning of the Epistle to the Romans, which are not repeated in April, 1540. Perhaps the next point that will strike an attentive observer is the information given at the end of the Calendar and Almanac, on the back of the third leaf, that "The yeare hath xij. monetes. liij. weekes and one daye. And it hath in all, thre hundred and .lxvi. dayes'. and .vi. houres." This singular mistake was again produced in 1540, and appears in almost every calendar we have seen in the Bibles and Testaments of the period. It probably originated in copying from a calendar of some leap-year. In the small folio by Berthelet of 1540 the printer has added to this mistake by omitting an *x*, and printing the words thus: "And it hath in all, thre hundred and, lvi. dayes and suxe houres." There is also

on this "Almanacke," which in this edition is on the back of the title, another mistake in its being called "An Almanacke for .xxx. yeres," whereas it runs over only twenty-nine, from 1540 to 1568 inclusive. Whether this is a mere misprint, or a miscalculation of numbers, we cannot venture to decide. In the Calendar, which occupies the next two leaves, this edition has corrected more than twenty errors of printing which appear in the corresponding portion of the "Great Bible." There is another mistake on the last leaf of the Great Bible of 1539 which has failed to attract attention. It is probably by an accidental omission in the Calendar of Saints' Days that S. Mary Magdalene's day, with its specification of the epistle and gospel, do not appear either in this edition or in the smaller folio which was printed from it in the following year. The day with its epistle and gospel was restored to its proper place in Cranmer's edition of April, 1540. There is also a curious error in the enumeration of festival days, in the words *Ascension Day* being left out of their proper place, the epistle and gospel being printed without the usual heading, which will be found printed by mistake on the other side of the leaf. It ought also to be noticed that the edition of 1539, which is without Cranmer's Prologue, has instead of it half a page of a preface to the Old Testament headed, "Wyth what judgement the bokes of the Olde Testament ought to be red." This does not appear in Berthelet's edition, and has been taken no notice of by most bibliographers. The edition of April, 1540, is in most respects superior to the Great Bible of 1539. Not only has it corrected many very flagrant errors of press, mistakes of the class of homœoteleuton abounding in the Great Bible, but in parts of the Old Testament some very important corrections of the translation were introduced. Most of these occur in the prophets. In our last article we instituted a comparison of two leaves of the New Testament, which showed that there was no intended difference between the two editions, such variations as occur being simply owing to misprints in one or other of the volumes, there being about an average of one in every page of both the editions in these four pages. We will now select at random a pair of pages that lie open together for a comparison from the prophet Isaiah, and which have not been specially selected for comparison by Dr. Eadie, or Mr. Fry, or Dr. Westcott. They shall be folios 56*b* and 57*a*, the last two columns of sheet G G, and the first two of sheet H H. These two pages contain instances of every kind of variation which exists in these two editions. And first it will be observed that the end of sheet G G exactly matches the beginning of sheet H H—the catchword of the one being the initial word of the other; and this arrangement has been effected with considerable care, for, in spite of the *primâ facie* agreement of the leaves, there are three hundred differences, of more or less importance, in the four columns, three of the four in 1539 not matching, at the end or the beginning, those of April, 1540. We do not notice slight variations of spelling and arrangement, which might be counted to about two hundred and fifty; but there are the following important corrections, which of course

materially disturb the arrangement of the type. Thus these two sheets might be inserted in either edition without anyone detecting it who had not the opportunity of comparing together genuine copies of both the volumes, and this must have been done for the express purpose of making the interchange possible both here and elsewhere.

Passing by the smaller variations, then, it is not difficult to separate the alterations from 1539, which appear in April, 1540, into corrections of mere mistakes of printing and designed changes of translation. There will be found amongst other instances of omission in the Great Bible which was supplied in 1540 at least two which come under the head of homœoteleuton, plainly showing the haste in which the volume was executed. These two pages supply also an instance of the same in the edition of 1540, where the preceding edition has the reading all right. But this class of mistake is much more frequent in the earlier Bible than in the later, which was printed off from the first, and not under the same circumstances of hurried execution. As this last serves to illustrate another point characteristic of these volumes, it shall be quoted at length. In the forty-sixth chapter of Isaiah, verse 2, the following passage occurs in the Great Bible of 1539 :—

"I call a byrde out of the East, and all that I take in hande out of farre countrees, as soone as *I commaunde I brynge it hyther: as soone as I thyncke to devyse a thinge I do it.*"

This is altered much for the better in April, 1540, being as follows :—

"I call a byrde out of the East, and the man by whom my counsell shall be fulfilled out of farre countries, as soon as I thyncke to devise a thinge I do it."

The improvement in the translation is manifest even to the English reader, who will compare the two renderings with that of the Authorized Version, which is certainly the most faithful to the original; but the words printed in italics have been omitted in April, 1540, by an error of the class called homœoteleuton, thus showing that it is not in all respects and in every case an improvement on the Great Bible of 1539. Nevertheless, this edition must be spoken of as, upon the whole, both as regards errors of press and errors of translation, superior to the other.

The above is only a specimen of many similar variations in these two pages, but the whole of this part of the Old Testament would supply many examples of important corrections.

In the very next chapter, for instance, we have the following (chap. xlvii. 2), "Put downe thy stomacher," altered for the better into "Untrusse thy broyded heare;" whilst the next clause of the sentence, "put of thy shoes"—as it stands in April, 1540—seems to have been left out altogether, by mistake, in the Great Bible of 1539.

The corrections made in the earlier parts of the Old Testament, as well as in the Gospels, are very few indeed. And here we may mention a confirmation

of our assertion that the small folio edition of the Great Bible, which was printed at an interval of exactly one year, was quite unconnected with Cranmer's edition, which was also completed in April, 1540; that, though it very seldom varies from the edition from which it is copied—the copying being shown in the frequent agreements in the beginnings and endings of lines, in spite of the type being smaller and the lines shorter—yet in the forty-fourth chapter of Isaiah there are three alterations of words in which Cranmer's edition of 1540 has recurred to the readings of the original Great Bible. The word *temple* has been changed into *house*, *swelled* into *nourished*, and *because* into *that*. These are a proof that some revision, however slight, was made in this edition of Berthelet's, and that without concert with the revisers of the larger edition of April, 1540.

We do not profess in this article to notice what has been said by previous writers on the subject; but it is worth while to call attention to the fact that the *hands* inserted in the text to indicate that there were notes intended to be added, but which never were added, are common to this small edition with the larger folios of April, 1539, and April and July, 1540, and were omitted in all subsequent issues of the book. Of these issues four appeared before the end of the following year bearing dates respectively November, 1540, May, 1541, and November and December, 1541. The editions of Henry's reign were intended for private reading in houses by those who could afford to purchase them, and in churches by those who could not. And here it is worth noticing that in Hilsey's Primer, which first appeared in 1539, directions were given in the margin as to the proper time for reading the different parts of the Bible, following for the most part the use of the Breviary, but occasionally omitting parts and frequently adding portions which do not appear there. Thus Daniel was altogether omitted, and the Books or Chronicles added. This appears to have escaped the notice of Dr. Burton when he re-edited Hilsey's Primer in 1834. In 1549, when the first Prayer-Book of Edward VI. appeared, and the lessons formed part of the daily office of the Church, there was, of course, more demand for Bibles, and accordingly Cranmer's Bible was reprinted in 1549, 1550, 1552, and twice in 1553. After the accession of Elizabeth it was again published, and must have been commonly used in public service, having been reprinted in 4to. in 1561, and in folio in 1562, 1566, and 1568, and again in 4to. in 1568 and 1569. After this time it disappears, the Bishops' Bible taking its place for a short time, and with the Genevan version entirely driving it out of the field. There is little in the editions of the reign of Henry VIII. which requires notice. They for the most part resemble Cranmer's edition of April, 1540, though there is sometimes an unaccountable recurrence to the readings of the Great Bible of 1539. Such comparison of them as we have been able to make seems to prove that the edition of November, 1540, is more full of typographical errors than the others. All these editions agree in having it stated on their titles that they are authorized for use in the churches, in this point differing from the Great Bible, which has no such authorization in either

the larger form in which it was issued in April, 1539, or in the smaller folio dated April, 1540. On the titles of the New Testament of all the eight it is stated that the translation was made "after the Greke," thus rendering it clear that the Greek text adopted was that of the edition of Erasmus, because in the little octavo edition of the New Testament in 1539, as well as in the small quarto of 1540, both titles specify that the translation is "after the texte of Master Erasmus of Roterodame," the version of these being, as we have seen, identical with that of the original Great Bible; the smaller edition of the Great Bible, printed for Berthelet in 1540, further adding that it was done "after the last recognicion and settynge forth of Erasmus." It is certain, therefore, that the Greek text used by the translators of the Great Bible of 1539 was the fifth edition of Erasmus's Greek Testament, published at Basle in 1535, the last which appeared in the lifetime of Erasmus, who died in 1536. The next edition of 1540 could not have been in print till after the publication of the Great Bible, which was finished in April, 1539.

We have collated the Psalms of the Great Bible throughout with the corresponding portion of the book of 1540, and, after noting the variations, have compared these with the Psalms in an ordinary Prayer-Book. And first we have to observe that scarcely in any part of the two issues of 1539 and 1540 is there so small an amount of variation. The alterations, after making a deduction for mere misprints, which are numerous, do not amount to an average of one in each Psalm, but then, again, there are several in which the variations are both numerous and important. These run in such a curious fashion as to suggest that different hands were employed in correcting the edition of 1540. Thus the alterations in the first thirty-seven Psalms are numerous and in the last twenty-four, whilst in the Psalms from No. 28 to 127 there are very few indeed. The largest number of variations we have counted in any Psalm is in the thirty-first, where they amount to nine; but here, as in every other case, with the exception of three or four, the readings of April, 1540, have been adopted. So that it is certain that what is technically called the Great Bible was not followed by the revisers of the Prayer-Book of 1662. It must not, however, hastily be inferred that the Psalms in the Sealed Book were derived directly from Cranmer's Bible. There is good evidence to show that in the Bishop's Bible, when their version of the Psalms was ignominiously beaten out of the field, the Bishops adopted nearly the same; and the great probability seems to be that our present version came from that of 1540, through the edition of the Bishops' Bible which was issued in 1602. But at least the revisers of the Book of Common Prayer of 1662 used their discretion in altering some few passages, and did not blindly follow the edition of April, 1540, though in almost every case they adopted its readings in preference to those of the "Great Bible" of 1539.

JOHN JOHNSON, THE AUTHOR OF *TYPOGRAPHIA*.

JOHN JOHNSON was a native of Cheshire, and, from the circumstance of the arms of the city of Chester and the word *CESTRIENSIS* being placed over his portrait in his *Typographia*, it appears probable that he was of that city. He was born about 1777, and was brought up to the trade of a compositor.

In 1813, Johnson with John Warwick began the Private Press at Lee Priory, Kent, the residence of Sir Egerton Brydges, who says in his *Autobiography*, "In 1813 a compositor and a pressman persuaded me, with much difficulty, to allow them to set up a private press in the Priory." Sir Egerton then states his version of the arrangement, which certainly appears to have been of a somewhat unusual character:—"I consented, on express condition that I would have nothing to do with the expenses; but would gratuitously furnish them with copy, and they must run all hazards, and, of course, rely on such profits as they could get."

Under these conditions, Johnson and Warwick printed a large number of books, pamphlets, and leaflets. Among these we may mention *The Sylvan Wanderer*, by Sir E. Brydges; *Excerpta Tudoriana*, 2 vols.; the *Poems* and the *Autobiography* of Margaret Cavendish, Duchess of Newcastle; Sir Walter Raleigh's *Poems*; Francis and William Davison's *Poetical Rhapsody*, in three volumes; a number of poems by Edward Quillinan, who was the son-in-law of Brydges; William Browne's *Original Poems*; Brook's *Life of Sir Philip Sidney*; and reprints of some of the works of N. Breton, George Wither, Richard Braythwayte, Michael Drayton, John Hagthorpe, and Robert Greene. In addition to these, about twelve single leaves were issued from the press.

In 1817, a disagreement between the two printers culminated, and from that year Johnson had no share in the management of the press. Sir Egerton Brydges says that in defiance of "cautions on my part, they put me and my son to continual expenses, by applications for pecuniary assistance, though they sold what they had printed, as limited to a very small number of copies, at very high prices, which book-collectors were willing to purchase for a time as curiosities." Johnson, however, considered himself to be badly treated by Sir Egerton Brydges, and says that he was induced to undertake the writing of the *Typographia* "from mental affliction, brought on by the cruel and unjust treatment which we had experienced from those connected with the Private Press at Lee Priory. Although," he remarks, "eight years have now (1824) rolled over our heads since the quarrel, the resulting lawsuit is still lingering in Chancery." As to the effect on the press itself, Johnson grandiloquently, though not without truth, declares "that no sooner was the main link severed from the chain, than

its former brilliant sun appeared only as the twinkling stars, and although for a time it emitted a faint glimmer, like the midnight taper, or the dying embers of a flame, till Hades at length cast his mantle over it, and closed the scene by sweeping from the spot every trace of its remembrance, and burying in oblivion all the former boasted pride of the once famed Press at Lee !!!

Johnson takes to himself the credit for the work done from 1813 to 1817, when he was connected with the press, in comparison to that done from 1817 to 1822. During the former period thirty-eight books and pamphlets were printed, during the latter only thirteen.

In 1818, Johnson issued the prospectus of a work upon the history of printing, but he was compelled, by want of funds, to delay the publication until 1824, when he published *Typographia, or the Printers' Instructor: including an account of the Origin of Printing, with Biographical Notices of the Printers of England, from Caxton to the close of the Sixteenth Century; a series of Ancient and Modern Alphabets, and Domesday characters; Together with An Elucidation of every Subject connected with the Art.* By J. Johnson, Printer. Published by Longman, 12mo., 2 vols. To the first volume of this work a portrait of William Caxton is prefixed, and to the second there is a portrait of John Johnson ætatis 46, engraved by W. Harvey. Over this portrait there is the coat of arms of the City of Chester, and the legend CESTRIENSIS. At p. 12, vol. i., is a facsimile of Johnson's signature.

On the appearance of this book in 1824, the *Gentleman's Magazine* devoted several pages to a criticism of it. The reviewer says of Johnson that, "In doggerel rhymes, jejune remarks, and a vulgar style, he has indeed some claims to originality; and by these distinguishing characteristics may his own precious lucubrations be readily discovered. If the gewgaw frippery of a Chinese pagoda can be preferred to the majestic simplicity of a Doric temple, or theatric tinsel to sterling gold, then Mr. Johnson's meretricious decorations, which have cost him years of frivolous application, may claim a superiority—as gilded gingerbread attracts the notice of children; but we trust the public taste will never be so perverted. Indeed, in his attempts to surpass all his predecessors in ornamental typography, he has filled the book with useless matter, and suffered the most glaring errors to escape his notice."

Johnson invented a composing-case, which differs in many respects from that commonly in use. He describes this case in *Typographia*, vol. ii., and says: "It is not upon a theoretical opinion, but from practical experience, that we have here presumed to offer the schemes of our cases for the approbation of the members of the Typographic Art. This arrangement first took place when we set up our press (for a private purpose) at Lee Priory, in Kent, in 1813; since which they have been adopted in London, and their very great superiority has been acknowledged by all those compositors who have hitherto been employed at them." In an advertisement in the second volume of the *Typographia*, Johnson

announces "that he has now a subject in hand, which he flatters himself will not only eclipse all his former productions, but likewise any piece that has ever yet appeared before the public as a typographic specimen. It will consist of an arch, in perspective, supported by ten pillars; in the centre will be a monument to the memory of William Caxton, as the father of printing in this country, together with the names of the principal early nursers and improvers of our Art. The whole will be executed with brass rules and flowers; the size will be eighteen and a quarter, by thirteen inches, which will be printed on fine drawing-paper." Very few copies of this remarkable piece of composition now exist. Johnson was also the printer of Richard Thomson's *Book of Life, a Bibliographical Melody, dedicated to the Roxburghe Club*, 1820, 8vo., of which only fifty copies were printed, and of *Historical Essays on Magna Charta*, 1829. In 1839 Johnson was described in Timperley's *Dictionary of Printers* as "a master printer in London." John Johnson died in Brooke Street, Holborn, on February 17, 1848, being then seventy-one years old.

The authorities for this brief sketch are:—

Brydges' *Autobiography*, vol. ii., p. 196; Johnson's *Typographia*; *The Gentleman's Magazine*, 1824, vol. ii., p. 538; and 1848, vol. i., p. 667; Lowndes' *Bibliographer's Manual*, by Bohn, vol. vi., pp. 218-225; and Wyman and Bigmore's *Bibliography of Printing*, article Johnson.

DIVISION OF LABOUR.

[From the German of Oskar von Blumenthal.]

The taste for travel-books
 Time fails to spoil;
 The author has the journey,
 The reader has the toil!

—*Manchester Quarterly.*



JOHN SMITH'S PATRIARCHAL SABBATH.



DAM MARTINDALE, one of those ejected from the Church of England by the Act of Uniformity in 1662, has a characteristic passage in his autobiography in relation to occurrences of 1684:—

"The same yeare, there came out a new booke, intituled *The Patriarchall Sabbath*, written by Mr. Smith, Lecturer at Bolton; in which there are many things of very bad consequence, as I made bold to tell the authour when I met him in Manchester. My cousin Tilsley, of Manchester, desired me to write against it: which I was loath to doe, because then very busie about my manuscript touching *kneeling at the Sacrament*. But at last I yielded, designing onely six or seven sheets for the overthrowing of his maine grounds; the farre greater part of his booke lying remote from the vitals of his cause. When I had drawne this up, Mr. Moxon, bookseller in Manchester, desired me to give him a copie for the presse; but I refused then to doe it, being resolved to discourse with Mr. Smith before substantiall witnesses, to see what he was able to say in answer to mine objections, and whether any more tender course could be taken to vindicate wronged truth, then to expose him in print; or, at the least, I thought I should not faile to understand where he laid his greatest stresse, and his fixed sence of things seemingly ambiguous. So I went, and heard him preach his lecture, upon Monday, August 6th; and after dinner, before three ancient ministers, all his neighbours, I told him my businesse, and charged him, that he had injured: 1. The holy Scriptures; 2. The Christian Sabbath; 3. The Church of England; 4. The writers for the Lord's-day, and particularly myselfe; which fourefold charge I was readie to make good. I began with the first charge, concerning injury done to the Scriptures, and shewed that he had corrupted Exod. xvi. 12, in his 123rd page, by foisting into it these words, [*this day*] without which (though it was his chiefe text) it would doe him no service. 2. That he had said, most untruly (page 86), that all the other nine precepts are the very same, *verbatim*, with those that were writ on the two tables, as they were spoken on the mount, and lays a great stresse upon it; whereas the contrary is plaine by inspection. 3. That he said he might, without deserved blame, preferre the Septuagint before the Hebrew, Exod. xvi. 1, (in his 113th page.) 4. That in his 103rd and 104th pages, he speakes more disgracefully against the Hebrew originalls, (as being corrupted spitefully by the learned Jewes,) then such Papists as Bellarmine; yea, or Father Simon himselfe, whose designe is to make the Scriptures imperfect, without tradition. When I had gone thus farre, he excused himselfe by businesse, and I could never get opportunity afterwards to discuss the rest before competent witnesses. Some of the ministers were earnest with me to revise my papers, and print them. I promised to revise them, but kept myselfe

free as to printing ; yet, afterwards, I put a revised copie into Mr. Moxon's hands, and agreed with him about termes of printing it. But he sent it to Philip Burton, of Warrington, who agrees with a London bookseller in the Poultry, and by agreement I (with friends to assist me) was to take off 150 copies, Mr. Moxon 100, and Burton 50. The Londoner after goes backe with his engagement, and I sent to him for my copie ; but he returned answer, that Burton ought him money, and he would not part with it. Burton, on the other hand, said he ought him nothing, engaged afresh, upon the penaltie of five pounds, that my copie should either be printed, or returned to me, before a day long since past ; but utterly failes me every way, and here is an end (such as it is) of that businesse ; onely, whenever Mr. Smith pleaseth, I am at his service (if God give me health) to make good the rest of my charge."—(*Life of Adam Martindale*, printed for the Chetham Society, 1845, p. 230.)

Canon Parkinson, the learned editor of Martindale's *Life*, says :—"This Mr. Smith, who was a native of York, and educated by Mr. Ralph Ward, the minister particularly patronized by Lady Hewley, was the first to cause division in the camp of the Dissenters by the new views which he took concerning the imputation of Christ's righteousness. He entitled the book in which these notions were first broached, *The true notion of Imputed Righteousness, and our Justification thereby ; being a supply of what is lacking in the late book of that learned person, Dr. Stillingfleet*, etc., and it was followed in the same year by *A Defence of the foregoing Doctrine against some growing Opposition among Neighbours, Ministers and others*. The book here referred to, on the Patriarchal Sabbath, I have not discovered."

The Smiths are a clan so numerous that it is difficult to avoid falling in error respecting them, and it is no reflection upon Dr. Parkinson to point that he is mistaken in his man. The author of *The true notion of Imputed Righteousness* was Matthew Smith ; the author of the *Patriarchal Sabbath* was John Smith. The former was a Nonconformist, the latter a clergyman. The *Patriarchal Sabbath* first appeared with the following title-page :—"The Doctrine of the Church of England, Concerning the Lord's-Day, or Sunday-Sabbath, as it is laid down in the Liturgy, Catechism, and Book of Homilies. Vindicated from the Vulgar Errors of Modern Writers, and settled upon the only proper and sure Basis of God's Precept to Adam, and Patriarchal Practice. Where an Essay is laid down to prove that the Patriarchal Sabbath instituted, Gen. 2. 3, celebrated by the Patriarchs before the Mosaick Law, and re-inforc'd in the Fourth Precept of the Decalogue, was the same day of the Week, viz. Sunday, which Christians celebrate in memory of the perfecting of the Creation of the World by the Redemption of Mankind. Stand ye in the Ways and see, and ask for the old Paths where is the good Way and walk therein, and ye shall find rest for your Souls. Jer. 6. 16. London ; Printed for Richard Chiswell at the Rose and Crown in St. Pauls Church-Yard, MDCLXXXIII., 12mo. pp. [xxiv] 209." It is anonymous, but the initials J. S. are placed at the end of the preface.

The Bolton Lectureship was founded in 1622 by a bequest of the Rev. James

Gosnell, and the appointment was vested in the townspeople. Until 1662, the sermons were preached at the old Market Cross in Churchgate, but afterwards in the Parish Church. The lectureship was enlarged by the Hulme Trustees in 1691, and attached to the curacy. Smith would not benefit by this change, as he had then left the town.

John Smith may have taken note of the objections raised by Martindale and others to his theory, for ten years later the book was issued in an enlarged form. Mr. Robert Cox, in his *Literature on the Sabbath Question* (Edinburgh, 1865, vol. i., p. 462; vol. ii., pp. 45, 100, 455), has given a very full account of this larger work:—*"The Doctrine of the Church of England concerning the Lord's Day, or Sunday-Sabbath, as it is laid down in the Liturgy, Catechism, and Book of Homilies, vindicated from the vulgar errors of modern writers, and settled upon the only proper and sure Basis of God's Precept to Adam, and Patriarchal Practice. Wherein an Essay is laid down, to prove that the Patriarchal Sabbath, instituted Gen. ii. 3; celebrated by the Patriarchs before the Mosaic Law, and pronounced with the other nine Precepts of the Decalogue, from God's own mouth, Exod. xx.; writ by God's finger in stone; deposited in the Ark of the everlasting Covenant, under the inspection of Cherubims, till the rending of the Vail; was the same day of the Week, viz., Sunday, which Christians observe in memory of the perfecting of the Creation of the World by the Redemption of Mankind, celebrated by the Patriarchs in hope of their Resurrection by virtue of Christ's future Resurrection on that day.* London, Printed for Edw. Mory, at the Three Bibles, in St. Paul's Church-yard; Francis Bentley in Hallifax; and Ephr. Johnston in Manchester, Booksellers, 1694, 8vo., pp. 291."

Smith's theory differs from that of Dr. Homes's in omitting the hypothesis of a change in the times of beginning and ending the Jewish day. The author's desire is to find the means of vindicating the Church of England from the charge of misleading her members in teaching them the Fourth Commandment (which obviously relates to the seventh day) as a precept binding upon Christians. He laments that while, on the one hand, some saw no higher ground for the sanctification of the Lord's Day than for Church holidays in general, others, alarmed by this equal ranking, had been drawn by their zeal for the Sabbath to the very brink, if not into the gulf, of Judaizing in their manner of celebrating the Lord's Day. "The first error," says he, "in the digestion of men's thoughts touching this controversy, is the common hypothesis of all modern litigants, to wit, that the Lord's Day comes in as successor in the room of Saturday; upon which sandy ground it is not so easy to lay any solid foundation for sanctifying the Lord's Day. For if that day which God by His example and precept first sanctified for the weekly Sabbath be Saturday, that day cannot be unsanctified and another day adopted in its room, but by an equal, if not a superior, authority to that which consecrated Saturday. Now, a superior authority to the example and precept of God cannot be imagined; and that which is alleged by either party for the unsanctifying Saturday falls far short of equality to it. For what

argumentative force can there be in Christ's rising, His appearing to His Apostles, the Apostles assembling on Sundays, for the sanctifying that day, comparable to the express command of God for sanctifying Saturday? Much less can the constitution of the Church counterbalance it. Briefly, they proclaim Sunday an usurping intruder into the privileges of Saturday, rather than its legal successor, who advance it into the possession of Saturday's crown (to be the weekly holy-day) upon no better claim than can possibly be deduced for it while they make it a younger brother."

He maintains that the Saturday-Sabbath, with its ceremonial rest, was assigned to the Jews to distinguish them from other nations, whose duty and practice he holds it to have been to observe Sunday as a day of worship, though no further as a day of rest from work than as rest was needed for the performance of religious exercises; that, during the Jewish dispensation, the Lawgiver was pleased to dispense with the observance, by his chosen people, of the primeval and general holy-day; and that when the Mosaic law was ended in Christ, the Jews became once more bound, as the Gentiles had always been, to devote the first day of the week to religious exercises, and to abstain on it from such labours as hindered the performance of the duties of piety.

"That this hypothesis," says he, "yields a solid ground for the conscientious observing the Lord Day's, so as there needs not any new constitution be made by Christ or His Apostles for the observing of it, is manifest of itself. For if Sunday be the day that God separated at first to be the weekly Sabbath to the patriarchs, and was accordingly celebrated by them before the giving of the law by Moses, the standing part of the Fourth Commandment, obliging all mankind, must necessarily refer to that; and that there is a standing part of that precept, for the breach whereof we are taught to say, 'Lord, have mercy upon us,' and for the better observing whereof we are taught to pray, 'Incline our hearts to keep this law,' is the declared judgment of our Church. And then the temporary and ceremonial part, both as to the day and mode of keeping it, peculiar to the Jews, being part of those carnal ordinances that were imposed upon them until the time of reformation (Heb. ix. 10), vanish of themselves, as being antiquated by Christ's cross, and give way to the ancient patriarchal Sabbath. And here now our Saviour rising from the dead, His frequent appearing to His disciples on Sunday, the practice of the Apostles and primitive Church, come in seasonably with their auxiliary force to strengthen my hypothesis, and to support the Divine institution of the Lord's Day."

"For what greater influence could our Saviour's rising upon that day have upon Sunday, to the sanctifying thereof, than His Passion on Good Friday or His Ascension on Holy Thursday could have upon either of those days, towards the sanctifying either of them for the weekly Sabbath, in abstraction from God's resting thereon, and His command to us to rest after His example on Sunday; seeing Christ may be said to have entered into His rest on Holy Thursday as

well, if not rather, than on Easter day, but that our Saviour chose to rise on Sunday, which God had sanctified from the beginning? And therefore His resurrection, and the Apostles assembling on that day, though they are not of authority sufficient to institute a new Lord's Day, yet they are safe guides to conduct us to that old patriarchal Lord's Day whereon the Lord rested, and commanded the Church Catholic to sanctify."

"This secures us from falling into Jewish superstition in the manner of celebrating our Christian Sabbath: for with the Jewish day the Jewish manner of keeping that day vanisheth: so that the Christian Church is not obliged to sanctify the Lord's Day in those strict formalities of bodily rest and other carnal observances imposed upon the Jews, but in the more generous and man-becoming exercises of contemplating the glory of God in the creation, completed by the new creation of believing, acquiescing, and triumphing in God through Christ; of attending on Gospel ordinances, public, private, and secret; of visiting the sick, relieving the indigent, and eating our bread with gladness of heart on that day above others; that being the Christian weekly festival, and the day which God hath made for us to be glad and rejoice in."

Smith contends that the Patriarchal Church had solemn stated assemblies for public worship, and affirms that the computation of time by weeks was common in all ages, and to all nations; a fact to be inferred, he thinks, from the praises given by Hesiod, Homer, Linus, and other Gentile writers, to "the seventh day," by which phrase he, in common with Dr. Homes, understands them to mean Sunday. He lays most stress upon "the vast disparity betwixt the fourth precept, Exod. xx., and Deut. v.," especially in the reasons on which they are grounded. For whereas the former enjoins an observance in commemoration of the creation, which, says he, is common to all persons in all ages and places; the latter was grounded, in respect to the specification of the day, upon a reason peculiar to the Jews—their rest from Egyptian bondage; it was a mark of the peculiar covenant made with them (Deut. xxix. 1); and it appointed that which was to serve as a memorial of their deliverance, and as a sign to discriminate them from all other nations (Exod. xxxi. 13; Deut. iv. 20), which the observance of Saturday could not have been if those other nations had reckoned that day holy. As the weekly Sabbath of the Jews, no less than their monthly Sabbaths, was a shadow of good things to come (Col. ii. 16), the Sabbath of Exod. xx., had it been the Jewish Sabbath, must have been abolished when Christ the substance came; but this, says John Smith, "is contrary to the sense of the Universal Church, which reckons the precept to be one of the Ten Commandments that all Christians are bound to keep. In particular, he understands the Church of England to teach plainly in her Catechism, Liturgy, and Homilies, that the fourth precept, Exod. xx., which she must have intended children and other ignorant persons to understand in the *plain literal sense*, is still in full force as a law of God. But to what day, he asks, does she apply the Commandment?

Evidently to Sunday. For, "What transgression of the fourth precept is it that we fly to mercy for the forgiveness of? Is it our not sanctifying Saturday? This were a mocking of God, to beg pardon for what we are neither sorry for, nor purpose to forsake. Is it our not sanctifying Sunday as we ought? Doubtless, that's the sense of every serious, devout Christian. But then, how comes the profaning of Sunday to be a transgression of the fourth precept, *Exod. xx.*, if that precept do not command the sanctifying of that day?"—(Pp. 88, 89.) He strongly opposes such as find in this Commandment nothing more specific than the observance of one day in seven; it being manifest to him from its whole tenour, "that that law enjoins the sanctification of the same precise day whereon God rested; and therefore," says he, "the crossing out of that cancels the very substance of it, in direct opposition to our Saviour's asseveration, that not one jot or tittle shall fall from the law."—(P. 94.) To the argument that the precept is not moral, but only positive, and therefore revocable, he replies: "True, but at the pleasure of the Lawgiver only to be revoked."—(P. 96.) He observes that Moses, in *Deut. v.*, not only leaves out the word "Remember," and the reason of the fourth precept in *Exod. xx.*, but assigns another reason; and yet, after all this, declares to the Israelites, "These words the Lord spake unto all your assembly in the mount, and He added no more, and He wrote them in two tables of stone." Here, he thinks, the fidelity of Moses can be vindicated "only by this salvo—that the other nine do indifferently appertain to Jew and Gentile, and therefore they are repeated entirely as they came from God's mouth; but the fourth precept from that time did not appertain to the Jews (either as to the day commanded to be sanctified, or the reason of its sanctification, but only in regard of its equity, in respect of the proportion of time), but to all mankind, save the Jews, at all times; and would appertain to the Jews when Christ had made of that twain, Jew and Gentile, one; and therefore Moses, to secure that precept entirely, against that time, sets it down in *Exod. xx.* word by word as God spake it; but when he applies that precept to the peculiar state of the Jews, at that present, to whom God had, before the promulgation of the law on the holy mount, appointed another day for their weekly Sabbath than that whereon God had rested, it had been ridiculous to have mentioned God's finishing His work of creation in six days, and His resting on the seventh, as the reason why the Jews should rest on that day whereon God wrought; and therefore he omits that, and assigns another reason most proper and cogent, and repeats no more of the precept but what was common to them and other nations. And thus it is true what Moses saith, 'These words the Lord spake in the mount unto your whole assembly, and He added no more'—that is, that you are at present concerned in; and as to the words expressing the reason, God spake them in the preface of the whole Decalogue, as the reason of your being obliged, above other nations, to keep all and every of those laws; and my applying them to the law of the Saturday-Sabbath is a faithful exposition of both concerning the

Sabbath, viz., the ceremonial, which concerns you alone, and the moral, so far as it concerns you—that is, in the equity of it. He spake, indeed, more words, but not unto your whole assembly in its present constitution, but as you shall be at the rending of the vail. He would have you hear that which I omit to repeat, for that time to come, seeing the pressing of you upon that reason, to keep that Sabbath-day God hath commanded you to observe, would be a strong argument against your keeping it.”—(Pp. 113-115.)

In this laborious essay, Smith, unlike most of the commentators, asserts that in the fifth chapter of Deuteronomy Moses does not *re-enact* the Sabbath-law, with a new reason assigned, but historically relates to his countrymen its enactment at Sinai or Horeb, and includes in his narrative an historical repetition of the Ten Commandments, which had been there proclaimed. Holding it to be evident that the seventh day in Exod. xx., and the seventh day in Deut. v., “have different eras” (the former place beginning the account on the first day of the creation, and speaking of the precise day whereon God rested), John Smith infers that “the Sabbath” (Deut. v.), “being Saturday, cannot possibly be the seventh, but the sixth in that order, and therefore must, by undeniable consequence, be called the seventh day on some other account than because God rested thereon from all the works that He had made in the beginning; and whence can the Jewish septimane begin, so as, upon that account, their Saturday is called the seventh day, but from the first day of the gathering quails and manna? (Exod. xvi.) Nor is it called the Sabbath of the Lord because God rested on that day, but because He had given the Jews rest on that day from Egyptian bondage.”—(Pp. 128, 129.) He maintains that the first night’s rest which the Israelites had out of Egypt was Saturday, before the institution of which day for their Sabbath they celebrated Sunday, and profaned Saturday by servile work. In regard to Exod. xvi., he observes that “the elders that understood not when Moses commanded them to gather a double portion of manna on Friday must have been grown to dotage, if they had been accustomed to rest on Saturday.”—(P. 145.) The reason why Saturday was appointed to be the Jewish Sabbath is thought by him to be that, this being the day immediately preceding Sunday, and the whole economy of Moses’s law, as of a thing imperfect, pointing to “good things to come” (Heb. x. i.), it was necessary that their typical day of rest should be so placed “as from thence they might look immediately unto that day of true rest that was to come at the rising of the Sun of Righteousness out of the grave. But besides this, the more special reason of God’s appointing them Saturday for their Sabbath was because Saturday was the first day of rest they had from Egyptian bondage,” etc.—(P. 220.) And he conceives that “our Lord’s Day, though according to the Jewish idiom it be called the first day (the first day of their week after that God had appointed them to observe another beginning of their week as well as year, than was in use before), yet is in reality the seventh day of the week, commencing that account the creation, and the same day of the week whereon God rested.”—(P. 231.)

The duty of observing the Lord's Day, he enforces by the following narrative of a Divine judgment on the salmon-fishers at Berwick:—"Upon the bringing in the *Book of Sports*, common people began to follow their common callings on Sundays, of which Taylor, in his *Penniless Pilgrimage*, gives this notable instance (of the truth whereof I am very well assured, not only by the report of the inhabitants, but the necessity was laid on this traveller not to lie; for if they who wagered with him could have caught him therein, he would have had nothing for his trouble save the labour). The story is this: When he came to Berwick-upon-Tweed, he found the inhabitants sadly dejected, by reason that the salmon-fishers, upon the publishing of the *Book of Sports*, presuming the next Lord's Day to lay their nets as they used to do on week-days, had not since that day, for many weeks, caught one fin, though such incredible numbers of salmon used to come up that river at every tide, as I have been credibly informed, that one fishmonger of that town paid many hundred pounds per annum for casks to pickle up salmon in; this they imputed to the hand of God, and sought the removal of this plague by solemn fastings and prayers; upon which, He that hears the cry of the tears of the penitent, took off the prohibition He had laid upon the fish to approach that river, so as the water-poet at his return found their hearts filled with food and gladness. What might this profanation have come to, if God by miracle had not nipt it in the bud?"—(Pp. 258-260.)

After leaving Bolton, Mr. Smith became the incumbent of Deanhead Chapel, in Scammonden, Huddersfield, where he was resident in 1689. The Rev. Robert Meeke, who was minister of the ancient chapelry of Slaithwaite, enters in his *Diary*, under date 1694:—

"*July 6th.*—A little before dinner came Mr. Smith, the author of *The Patriarchal Sabbath*. He took me wholly from my study.

"*July 7th.*—Read all forenoon; after dinner Mr. Smith and I went down to the town; sent for Mr. Browne; stayed till towards night. [Next day Mr. Meeke preached at Deanhead.]

"*July 10th.*—I went with Mr. S[mith] homewards, it was a stormy day, being on foot, we called at several houses for shelter."

His death is recorded in the following entry in the parish church registry:—"Mr. John Smith, curate of Scammonden, [buried] May 19th, 1699."—(*Extracts from the Diary of the Rev. Robert Meeke*. London, 1874, pp. 82-83.) From an entry in Oliver Heywood's *Northowram Register* we learn that Smith was "aged 82."

Worthy Adam Martindale was not alone in his dislike of Smith's theory, which is styled by Whiston "That notion of his, which is entirely his own, and in which he is not, as I believe, likely to be seconded by anybody else."—(*Miscellaneous Discourses*, 1718, vol. i., p. 307.)

The Advocates' Library, Edinburgh, contains a copy of both editions of the *Patriarchal Sabbath*, and in one of them is a MS. note to the effect that it was written by John Smith, Rector of St. Mary's, Colchester. This John Smith was the author of the following work, of which there is also a copy in

the Advocates' Library :—*Christian Religion's Appeal from the Groundless Prejudices of the sceptick, to the Bar of Common Reason. Wherein is Proved That, 1. The Apostles did not delude the World. 2. Nor were themselves deluded. 3. Scripture-matters of Fact have the best Evidence. 4. The Divinity of Scripture is as demonstrable as the Being of a Deity.* By John Smith, Rector of St. Maries in Colchester. 1 Cor. 1. 20. Hath not God made foolish the Wisdom of this world? Acts 26. 25. I am not mad, most noble Festus, but speak the words of Soberness. Acts 26. 26. The King knoweth of these things; none of these things are hidden from him; for, this thing was not done in a corner. Acts 2. 22. Jesus of Nazareth; a man approved of God among you, by miracles, wonders, and signs, which God did by him in the midst of you; as yee yourselves also know. London, printed for Nathanael Brook, at the Angel in Cornhil, near the Royal Exchange, 1675.

As to the correctness of this identification the present writer has not been able to find any additional evidence.

The theory which John Smith put forth as to the Sabbath has been adopted by several later writers, either consciously or unconsciously. Bishop Horsley thought the conjecture that Moses had transferred the Sabbath from the day on which it had been originally kept to that on which the Israelites left Egypt was "not unnatural," but he thought it was not proved. But Dr. Charles Burton held that since Horsley's days there was abundant collateral evidence to support this view. (*World before the Flood*, 1844, p. 126.)



DANTE'S ENGLISH TRANSLATORS.



F the genius of Dante was not early recognised in England, it cannot be said that in the present century he has lacked either fervent admirers or able interpreters. When the history of Dante-study comes to be written, the work done in England will not be either unimportant or uninteresting. It is, however, an extraordinary circumstance that the poem of the great Florentine of the thirteenth century had to wait until the eighteenth before it found a translator. This is the more remarkable, since in the sixteenth and seventeenth centuries the literature of England was undoubtedly greatly influenced by that of Italy. Another curious circumstance is that whilst Mr. Gladstone deploras—and, we are afraid, with too much reason—that in recent years the study of Italian is more and more neglected, yet the number of excellent translations of Dante continues to increase.

The earliest English translation of Dante appears to have been the *Inferno*, which appeared from the pen of Charles Rogers in 1782. It was in blank verse. In 1785 there appeared the Rev. Hugh Boyd's rhyming translation of the *Inferno*, and the success of the venture led him to extend his operations, and to issue, in 1803, the entire *Divina Commedia*. The opening verse will give the quality of his version :—

When Life had laboured up her midmost stage,
And, weary with her mortal pilgrimage,
 Stood in suspense upon the point of Prime ;
Far in a pathless grove I chanc'd to stray,
Where scarce imagination dares display
 The gloomy scen'ry of the savage clime.

A more popular version is that of the Rev. Henry Francis Cary, M.A., a man of scholarship and poetic spirit. The *Inferno* appeared in 1806, and *The Vision*, containing the three parts of the great poem, was published in 1814, and has since been many times reprinted. In the sumptuous edition for England of Doré's *Illustrations to Dante* the verses of Cary were selected for the text. He uses blank verse, and is generally successful, despite some vices of style and some mistakes. The *Inferno* was turned into English blank verse by Nathaniel Howard, in an edition which appeared in 1807. Another blank verse version of the *Inferno* is that by Joseph Hume, M.P., which appeared in 1812. There was published in 1822 *A Commentary on the Divine Comedy of Dante Alighieri*, "by" which is known as the work of Count Taaffe. "Long before seeing Mr. Cary's translation," he says, "I had begun to attempt one. . . . That translation of mine I have since suppressed; yet not until two cantos were printed, as well as the comments on them." The translation of Dante into English verse by Ichabod Charles Wright, M.A., has several times been reprinted, and has been included in one of Bohn's

series, with Flaxman's designs. The *Inferno* was published in 1833, and the work completed in 1840. The opening verse of Wright's version may be quoted :—

In the mid-journey of our life below,
 I found myself within a gloomy wood,—
 No traces left, the path direct to show.
 Ah ! what a painful task to tell how drear,
 How savage, and how rank that forest stood,
 Which e'en to think upon renews my fear !

The much-debated *Canzoniere* of Dante, including the poems of the *Vita Nuova* and *Convito*, were sent forth in 1835, Italian and English, translated by Charles Lyell, who had been impelled to the task by his interest in the questions raised by Gabriele Rossetti's subtle and searching criticisms. The first ten cantos of the *Inferno* were translated by Odoardo Volpi, and published at Dublin in 1836. Apparently the encouragement he received was but slender; for, although he completed his version of the entire poem, no more was published, although a good critic declares that it is "a work of first-class merit, and reproduces, better than any other, both the form and spirit of Dante." A *Plain and Direct Translation of the First Four Cantos of the Inferno*, by C. Hindley, appeared at London in 1842. *Ten Cantos of the Inferno, newly translated in English Verse*, by T. W. Parsons, was published at Boston, U.S., in 1843. This was the forerunner of *Seventeen Cantos of the Inferno*, 1865, and of *The First Cantic—Inferno—of the Divine Comedy*, by the same translator, which appeared at Boston, 1867. He has also translated the *Antepurgatorio*, Cantos I. to IX., which appeared in 1876. He uses rhyme. The *Inferno* was rendered into *terza rima* by John Dayman, and published at London in 1843. From the same pen appeared, in 1865, a complete translation of the *Divine Comedy*. The literal prose translation of the *Inferno* by Dr. John A. Carlyle was issued in 1849; and an obvious criticism—not less true, perhaps, because inevitable—has been made, that it reminds the reader more of his famous brother, Thomas Carlyle, than of the still more famous poet. It came to a second edition in 1867. There was "printed for the author," at Edinburgh, in 1850, a translation in English verse of the *Comedy*, by Patrick Bannerman. Another prose translation of the *Divina Commedia*, by the Rev. E. O'Donnell, appeared in 1852. We now arrive at an epoch-marking time; for of C. S. Cayley's great translation, the *Vision of Hell* appeared in 1851, the *Purgatory* in 1853, the *Paradise* in 1854, and the *Notes* in 1855. In this the *terza rima* is employed with great facility and success. Frederick Pollock's English blank verse rendering of the *Divine Comedy* appeared in 1854, with the charming illustrations of George Scharf. The *Inferno*, translated into triple rhyme by Thomas Brooksbank, was published in 1854. The first ten cantos of the *Hell* were translated into blank verse by J. C. Peabody, and published at Boston in 1857. *The Trilogy, or Dante's Three Visions*, a translation into triple rhyme by the Rev. J. W. Thomas, appeared at London in 1859. The translator occupies himself with some zest in setting right what he regards as the poet's doctrinal aberrations. Mr. Bruce Whyte is the

author of *A Free Translation in Triple Rhyme of the Inferno of Dante*, published at London in 1859. The remarkable volume on *The Early Italian Poets*, which appeared in 1861, contains a translation of the *Vita Nuova* by D. G. Rossetti. A translation of the *Vita Nuova* appeared the same year, with an introduction by Theodore Martin. A blank verse translation of the *Inferno*, by W. P. Wilkie, appeared at Edinburgh in 1862. Mrs. C. H. Ramsay is the authoress of a version of the *Divina Commedia* in the metre and triple rhyme of the original. Her translation was printed at London in 1862-63. The Rossettis have hereditary rights in the name and fame of Dante. In the blank verse translation of the *Hell* which Mr. W. M. Rossetti gave to the world in 1865, that which was aimed at, literalness, has been remarkably well achieved. In 1865 there appeared at London the *Inferno*, translated in the metre of the original by James Ford, and the entire *Divina Commedia* in 1871.

A poet translating a poet is the best criticism on Longfellow's version of the *Divine Comedy*, which appeared in 1867. The claims of letter and spirit, of poetry and scholarship, have generally been happily reconciled, though there is necessarily something of the give and take of life in it, and occasionally the desire of literal exactness has taken some of the spirit away. The opening verse runs:—

Midway upon the journey of our life
I found myself within a forest dark,
For the straightforward pathway had been lost.
Ah me! how hard a thing it is to say
What was this forest savage, rough and stern,
Which in the very thought renews the fear.

Longfellow's version was the occupation of the leisure of many years, for some portions of his *Purgatorio* appeared in 1839. The first nine cantos of the *Inferno* were translated into English verse by Ernest Ridsdale Ellaby, and issued at London in 1871. The prose translation of the *Purgatory* by A. J. Butler, which appeared at London in 1880, is confessedly only for use as a "crib." A translation in *terza rima* of the *Inferno* by Warburton Pike, was issued at London in 1881. Dean Plumptre issued in 1883 samples of a new translation of the *Divina Commedia*. It contains the first four cantos and the stories of Francesca and Ugolino. A prose translation of the *Purgatorio* by William Stratford Dugdale, appeared at London in 1883. It was completed only three days before his accidental death, and he therefore never saw it in print. The object was to furnish a companion volume to Carlyle's *Inferno*. Mr. J. R. Sibbald's translation of the *Divine Comedy* and *Inferno* was published at Edinburgh in 1884.

We have thus enumerated, we believe, all the substantial attempts to render Dante into English before the present year. The list might be still further increased by the inclusion of a *Translation of Canto V. of the Inferno, and the Narrative of Ugolino*, by H. C. Jennings; and by reference to the fragments, which have been made English by men so diverse in genius as Byron, Hayley, Leigh Hunt, Lord Houghton, Mr. Gladstone, Shelley, and Merivale. It might

further be swelled by details of the still more fragmentary portions that are scattered through our periodical literature. This would lead us too far afield.

We must not conclude this enumeration without stating that the present year has seen yet another version of Dante's great poem. The *Divine Comedy*, translated verse for verse from the original into *terza rima* by James Innes Minchin, and recently published by Messrs. Longman, is a welcome addition to our English Dante literature. It was written in India in the year of the Mutiny, when Mr. Minchin had the singular good fortune to be living "unarmed and in absolute security amidst a peaceful agricultural community." Since then it has had a careful revision, and now almost a generation later is brought before the public. He has combined with unusual success literal fidelity and poetic vigour. The opening sentence may be compared with those already given :—

Upon the journey of my life midway,
I found myself within a darkling wood,
Where from the straight path I had gone astray ;
Ah, to describe it is a labour rude,
So wild the wood and rough and thick and wide,
That at the thought the terror is renewed.

When the Dean of Wells entered the lists as a translator, he stated that he was first induced, some thirty years ago, to turn to the study of the *Divina Commedia* by Dean Church's essay on the great Florentine. The interest then awakened has led during the intervals in the last fifteen years to the preparation of another translation. Dean Plumptre has ready a translation of the Comedy and Minor Poems, with critical and historical notes, and a life of the poet. "Translators of Dante," he observes, "are already numerous. Is it worth while to add another to the list?" To solve the doubt thus indicated, he issued in 1883 the pamphlet already named—*The Divina Commedia: samples of a new translation* (London: Cassell), in order to elicit such an expression of opinion as might enable him to judge rightly on the important question of to print or not to print. Dean Plumptre's version seems to us reasonably faithful, and sometimes happy. A good test is the phrase which Dante applies to Virgil, and which was not infelicitously applied to George Eliot in the inscription on her coffin :—

O ! se 'tu quel Virgileo, e quella fonte,
Che spande di parlar sì largo fiume.

The Dean of Wells translates this by :—

What ! art thou Virgil, thou that fountain bright,
Which pours of full clear eloquence the tide ?

Cary gives it thus :—

And art thou then that Virgil, that well-spring,
From which such copious floods of eloquence
Have issued ?

Longfellow, who has preserved the metre of the original, renders it thus :—

Now, art thou that Virgilius, and that fountain
Which spreads abroad so wide a river of speech ?

Wright renders it:—

Art thou that Virgil then, that fountain clear,
Whence streams of eloquence so richly flow?

Dean Plumptre's is certainly not the least happy of these renderings, all of which, it may be observed, somewhat relax the close fibre of the original. The pamphlet ends with a sonnet to another great Dante-lover—Mr. Gladstone—which ends:—

Unlike in outward fortunes, yet we trace
In thee, and in our Dante, many a line
Of inward likeness, sharing each the grace
Aye given to those who seek Truth's inmost shrine,
The will that stands four-square to Fortune's blows,
Thoughts that age ripens, hope that wider grows.

It is a curious comment on all this labour of translators, capable or incapable, that Dante himself has expressed the opinion that poetry is incapable of being adequately transferred from one language to another. How preserve the union of mutual sound and sense, the delicate cadences in which the thought is incarnate without destroying its music and sweetness? For this reason, he says, whilst there are Latin translations of the Greek prose-writers, there are none of Homer. Dante is one in whose writings the manner is as characteristic as the matter. But he has been translated, more or less, into Catalan, Danish, Dutch, English, French, German, Greek, Latin, Polish, Spanish, and Swedish, and into five of the dialects of his native Italy.

THE FIRST LONDON DIRECTORY.—The first London Directory is generally considered to be one entitled "*A collection of the names of merchants living in or about the City of London, carefully collected for the benefit of all dealers; directing them, at first sight of their name, to the place of their abode.*" It is marked, "London: Printed for Sam Lee. 1677. Small 8vo." This directory consists of sixty-four leaves, and contains a preface stating the novelty of the work. It contains 1,790 names or firms in alphabetical order; and there is a separate catalogue of all the goldsmiths or bankers keeping "running cashes"—forty-four in all—of whom twenty-seven were in Lombard Street. Three original copies of this book are known to be in existence: one in the Bodleian, one in the Manchester Free Library (bought for £5), and one (imperfect) sold for £9 at the sale of the Rev. J. Hunter's library. There is another compilation which may dispute priority with the above. In the catalogue of the Corporation of London, a book is entered, "*The names of all such gentlemen of 'accompts' as were residing in the City of London, and the Liberties and suburbs thereof: Nov. 28, 1595, anno 38, Eliza. Reg., 8vo.*" After these came Kent's, then a host of rivals. The Post Office Directory did not begin until 1800, and was then a small duodecimo of 300 pages, while now it is a large octavo of 2,700 pages.



THE FIRST PRINTER OF SCOTLAND.



THE introduction of the art of printing into Scotland was the work of Walter Chepman and Andrew Myllar, and the story, so far as it has been recovered, is now told in a handsome volume by Dr. Robert Dickson.*

Walter Chepman, a merchant-burgess of Edinburgh, was a man of substance and position, who had the friendship of James IV. He is first heard of in 1494, and in 1505 had begun to buy landed property, and built an aisle of St. Giles's Church, and endowed an altar, where prayers were offered up for the souls of the King and Queen, for Chepman himself, and for his first wife Margaret Kerkettle, and his second wife Agnes Cockburne, and other relations. Later he endowed a mortuary chapel, where prayers were recited for the above-named, and for the faithful Scots who were slain at Flodden. This was in September, 1528, and by the following April he was dead, leaving a widow and son. He was buried in St. Giles's. Of his partner, Andrew Myllar, less is known, but the researches of M. A. Claudin, and of Dr. Dickson, as recorded in this volume, have added something of importance. The most important document is dated September, 1507, and must be quoted in full: "James, etc., to al and sindrj our officiaris liegis and subdittis quham it efferis, quhais knowlage thir our lettres salcum, greting; Wit ye that forsamekill as our lovittis servitouris Walter Chepman and Andro Myllar burgessis of our burgh of Edinburgh, has at our instance and request, for our pleasour, the honour and proffit of our Realme and Liegis, takin on thame to furnis and bring hame and prent, with all stuff belangand tharto, and expert men to use the samynge, for imprenting within our Realme of the bukis of our Lawis, actis of parliament, croniclis, mess bukis, and portuns efter the use of our Realme, with addicions and legendis of Scottis sanctis, now gaderit to be ekit tharto, and all utheris bukis that salbe sene necessar, and to sel the sammyn for competent pricis, be our avis and discrecion their labouris and expens being considerit; And becaus we understand that this cannot be perfurnist without rycht greit cost labour and expens, we have grantit and promittit to thame that thai sal nocht be hurt nor preventit tharon be ony utheris to tak copyis of ony bukis furtht of our Realme, to cause the said Walter and Androu tyne thair gret labour and expens; And alis It is divisit and thocht expedient be us and our consall, that in tyme cuming mess bukis, efter our awin scottis use, and with legendis of Scottis sanctis, as is now gaderit and ekit be ane Reverend fader in God, and our traist consalour Williame bischope of abirdene and utheris, be usit generaly within al our Realme allsone as the sammyn may

* *Introduction of the Art of Printing into Scotland.* By Robert Dickson, F.S.A., Scot. (Aberdeen: J. and J. P. Edmond and Spark, 1885.) 8vo, pp. xvi-98.

be imprentit and providit, and that na maner of sic bukis of Salusbery use be brocht to be sauld within our Realme in tym cuming; and gif ony dois in the contrar, that thai sal tyne the sammynge; Quharfor we charge straitlie and commandis yow al and sindrj our officiaris, liegis, and subdittis, that nane of yow tak apon hand to do ony thing in contrar this our promitt, devise, and ordinance in tyme cuming, under the pane of escheting of the bukis, and punishing of thair persons bringaris tharof within our Realme, in contrar this our statut, with al vigour as efferis. Geven under our prive Sel at Edinburgh, the XV day of September, and of our Regne the XX^{ti} yer."

Previous to this Myllar is heard of 29th March, 1503, when he sold, for £10, two Latin books to the King; and again in December, 1507, when 50s. were paid by the treasurer for three printed books, "tane fra Andro Myllaris wyf." It is now known that between these dates Myllar was in France. In 1505 there appeared an edition of Johannis de Garlandia with a colophon: "Libro quivocorū quorundā vocabulorum secundum ordinem alphabeti: vna cum interpretatione Anglie lingue: finis impositus est feliciter, quam andreas myllar scotus mira arte imprimi ac diligenti studio corrigi; orthographieque stilo prout facultas suppetebat: enucleatuque sollicitus fuit Anno christiane redemptionis Millesimo Quingentesimo quinto." Translation: "The book of certain ambiguous words, in alphabetical order; along with an English translation, has reached a successful close. (All of) which Androw Myllar, of Scotland, has taken care to have printed with marvellous skill, and corrected with painstaking zeal: and in orthographic writing according to the measure of his ability, and freed from obscurity. In the year of the Christian Redemption One Thousand Five Hundred and five."

His name also occurs in the device of the *Expositio Sequentiarum*, dated 1506, and believed, from a comparison of types, to have been printed at the office of Laurence Hosingue, of Rouen. From this it is clear that Myllar was a practical printer, and entitled to be styled the Scottish Caxton, whilst to Chepman must be assigned the position of the wealthy capitalist, aiding in the introduction of a new art, but not himself skilled in it. It is possible that Myllar paid his visit to the Continent for the express purpose of mastering the mystery of typography. Several books from the first Scottish press have been preserved: *The Maying and Disport of Chaucer*, *The Porteous of Noblenes*, *Syr Eglamoure of Artoys*, *The Goldyn Targe*, *The Buke of Good Counsaile to the King*, *The Flyting of Dunbar and Kennedy*, *The Knightly Tale of Gologras*, *The Tale of Orpheus and Eurydice*, and the *Ballad of Lord Barnard Stewart*. Some of these are dated 1508, and all probably belong to that year. The device of Myllar is a woodcut representation of a wind-mill, with a miller carrying a sack up the stairs. It will be seen that the charter granted to Chepman and Myllar makes special reference to the *Aberdeen Breviary*, the service book which Bishop William Elphinstone had prepared. Of this important work there are four copies extant, but it would be impossible to make a complete one out of the four. Although unequal in execution, it is

a fine example of early printing. The first volume appeared 13th February, 1509, and is expressly stated to have been printed at Edinburgh, at the expense of Walter Chepman. The same statement is made in the colophon of the second volume, which is dated 4th June, 1510. There is no mention of Myllar, nor does his name appear in an appeal which Chepman successfully made, just before the completion of the first volume, against certain merchants who had infringed the privileges granted by the royal licence. Dr. Dickson hesitates to



believe that Chepman penned the colophons. "At least, he would scarcely have employed such lofty terms regarding himself. It will be observed that both at the beginning and end his share in the production of the work is boldly proclaimed, and there is no doubt that he is entitled to the merit of having been at the expense of printing the *Aberdeen Breviary*. Although his device is on both volumes, one could not conclude from the work itself that Chepman was the actual printer of it. The fact that he is constantly designated merchant has led some strongly to doubt it, and it would certainly be out of place for him to apply

jussu to himself." This objection does not seem to have much force, since Myllar speaks of printing the *Garlandia* with marvellous skill and painstaking zeal. It is unknown whether Myllar was dead or remained in the employment of Chepman, no longer a partner, but a servant. Seeing that facts of such importance have only recently been brought out, it may be hoped that further light will yet be thrown upon the careers of men who deserved so well of their country as Myllar and Chepman. In the meantime we owe a debt of gratitude to Mr. Dickson for this book. A word of special praise is due for the excellent way in which the volume is produced, and for the number and satisfactory character of the facsimiles.

REVIEWS.

Greek Folk-Songs from the Turkish Provinces of Greece, Albania, Thessaly (not yet wholly free), and Macedonia. Literal and metrical translations by LUCY M. J. GARNETT. Classified, revised and edited, with an historical introduction on the survival of paganism, by JOHN S. STUART GLENNIE, M.A. (London: Elliot Stock.) 8vo., pp. xxxi-260.

THIS interesting volume is a sign of the times. The claims of the modern Greek language are becoming more generally acknowledged. The Rustic Muse finds more suitors day by day. The study of folk-lore attracts an ever-widening circle of scholars. For each of these the present work provides something acceptable. The arrangement of the poems follows Mr. Stuart Glennie's theory. Under Mythological Folk-Songs we have idyllic, Christian, and Charonic. Under Affectional Folk-Songs are groined erotic, domestic (early married life, lullabies and nursery rhymes, later married life), and humouristic. The Historical Folk-Songs comprehend Pashalic, Souliote, and Hellenic. These folk-songs furnish numerous illustrations of the retention of mythological ideas by the populace, who in Greece as elsewhere have not always renounced paganism in adopting Christianity. The necessity of a human sacrifice for the stability of a building is illustrated by the weird ballad of the "Bridge of Arta." More to our taste than these lays of dragon, and vampire, and lamia, are the pretty lyrics in which the love of Nature is expressed with an unadorned beauty that has no reservation of literary toil. We may quote "The Swallows' Return," which may be compared with the famous Rhodian song on the same subject:—

Swallows are returning fast,
Over wide seas they have past;
'Neath the eaves they build their nest,
Sing as they from labour rest.
March, O March, thou snowest amain;
February comes with rain;
April, sweetest of the year,
Coming is, and he is near.
Twitter all the birds and sing,
All the little trees do spring;
Hens lay eggs, and O, good luck,
Already they begin to cluck.
Flocks and herds, a numerous train,
To hilly pastures mount again;
Goats that skip and leap and play,
Nibbling wayside shrub's green spray.
Beasts and birds and men rejoice,
With one heart and with one voice;
Frosts are gone, and snow-wreaths deep,
Blustering Boreas fallen asleep.

The Dante Collection in the Harvard College and Boston Public Libraries. Part I. By WILLIAM COOLIDGE LANE. Republished from the Bulletin of Harvard University. (Cambridge, Mass., 1885.)

MR. LANE has produced a valuable Dante catalogue, which represents the collections made by Tickner and Prof. C. E. Norton, as well as the books in the public libraries. The part now issued contains 242 entries. The MSS. are numbered 1 to 3, and the editions of the Italian text, 4 to 127. The remaining entries are devoted to the translations in Catalan, Danish, Dutch, English, French, German, Greek, Italian dialects, Latin, Polish, Spanish, and Swedish.

The Imitation of Christ, in Thomas à Kempis's handwriting; with an introduction by CHARLES RUELENS. (London : Elliot Stock.)

The issue of this facsimile in a shilling edition, must be regarded as a marvel of cheap publishing. For the critical study of the questions connected with the style and authorship of the *Imitatio* it is simply invaluable.

The Municipal Records of Bath, 1189 to 1604. By AUSTIN J. KING and B. H. WATTS. (London : Elliot Stock, 1885.) 4to, pp. vii., 63, xlv.

The importance of local records is daily becoming more recognised. In this handsome volume there are a series of suggestive extracts from the archives of Bath, and a continuation with a complete index is promised. The details of municipal government are interesting. In 1594, the Free School appears to have been supplied with two dictionaries, one costing xixs. and the other xxijs. iiijd. We must be content to quote the passage relating to Shakespeare :—"There is some evidence that Shakespeare not only visited Bath, but that he was much impressed with the natural curiosity of the hot springs. Amongst the various companies of actors the place of honour and of merit was conceded to the 'Lord Chamberlain's servants' or players. These were only nominally in employment as servants ; they really formed a little joint-stock company of their own. In 1586, Shakespeare came to London, and only three years later he is one of the sixteen 'poore players,' being all of them 'sharers in the Black Fryers playhouse,' who petitioned against an ordinance against plays made because certain actors had 'brought into their playes maters of state and religion, unfit to be handled by them or to be presented before lewde spectators.'" These sharers of Black Friars theatre were known as the Lord Chamberlain's players, and afterwards as the Queen's players. In 1 James I. that King conferred the title of "King's servants" upon the company of which Shakespeare was a member, and he is expressly named in the patent. The title of Queen's players or servants had, however, been used for several years previously. This company visited Bath no less than fourteen times between 1587 and 1601. The license to act was in those days a personal one, and the companies were small. We have seen that Shakespeare is mentioned as a member of the royal troupe in 1589, and again in 1604 ; and there is a petition extant in 1596 in which Shakespeare joins in a petition to the "Privie Counsell" for leave to repair and enlarge the Black Friars theatre, against which the inhabitants of the district had protested. As he was a member of the company during this period of thirteen years, and as the company visited Bath so often, the inference is strong that he was frequently in the city. The inference is confirmed by the poet's writings. In Sonnet 153, the healing-fountains of the city are thus beautifully mentioned :—

Cupid laid by his brand, and fell asleep ;
 A maid of Dian's this advantage found.
 And his love-kindling fire did quickly steep
 In a cold valley-fountain of that ground ;
 Which borrowed from this holy fire of love
 A dateless lively heat, still to endure,
 And grew a seething bath, which yet men prove
 Against strange maladies a sovereign cure.
 But at my mistress' eye love's brand new fired,
 The boy for trial needs would touch my breast,
 I sick withal, the help of Bath desired,
 And thither hied, a sad distempered guest,
 But found no cure ; the bath for my help lies
 Where Cupid got new fire—my mistress' eyes.

In the next Sonnet we have the picture of a nymph seizing the "heart-inflaming brand" of the sleeping Cupid :—

This brand she quenched in a cool well by,
 Which from love's fire took heat perpetual,
 Growing a bath and healthy remedy
 For men diseased ; but I, my mistress' thrall,
 Came there for cure, and this by that I prove,
 Love's fire heats water, water cools not love.

A Few Reflections on the Rights, Duties, Obligations, and Advantages of Hospitality. By CORNELIUS WALFORD, F.I.A., F.S.S. Read before the "Sette" at the Freemasons' Tavern, on Friday, February 5, 1885. Imprinted by Bro'. C. W. H. Wyman, Typographer to ye Sette. (London, 1885.) 8vo, pp. 64.

The publications of the Sette of Odd Volumes are now highly prized by book-lovers, and Mr. Walford's contribution will not be the least sought after. As the edition is "limited strictly to 133 copies, and is imprinted for private circulation only," it is a rare book to begin with. This is not its only claim to notice, for Mr. Walford has collected a great variety of really curious matter relating to cookery, feasting, and cognate subjects, and has something on matters so diverse as cannibalism, and the attempted reform of clerical feasts by Edward II.

WE have received the following catalogues:—T. Hookham and Co., 5a, Little Russell Street, London, W.C.; William Paterson, 67, Prince's Street, Edinburgh; Walter Scott, 7, Bristo Place, Edinburgh; Taylor and Son, Northampton; W. and E. Pickering, 3, Bridge Street, Bath; Andrew Tredale, Torquay; Reeves and Turner, 196, Strand, London, W.C.; Albert Jackson, 224, Great Portland Street, London, W.; B. H. Blackwell, 50, Broad Street, Oxford; W. Downing, 74, New Street, Birmingham; Thomas Wilson, 142, Oxford Street, Manchester; W. H. Gee, 28, High Street, Oxford; James G. Commin, 230, High Street, Exeter;

CORRESPONDENCE.

HERALDIC BINDING.

I POSSESS a vellum-bound *Horace*, by Bond and Schrevelius, published at Leyden. On the vellum cover has been stamped in gold a female with long hair, holding in her right hand a shield bearing three fishes natant, and in her left a rod, not of nine, but of two tails.

Can you or any of your readers inform me to whom such bearings belong? If you or they can, you will confer a favour on yours obediently,

Holden Clough, Bolton-by-Bowland, Clitheroe.

R. MILNE REDHEAD.

FRANKLIN'S LIBRARY LONG ARM.

THERE is the following account of this instrument in Franklin's Works:—

"DESCRIPTION OF AN INSTRUMENT FOR TAKING DOWN BOOKS FROM HIGH SHELVES.

"January, 1786.

"Old men find it inconvenient to mount a ladder or steps for that purpose, their heads being sometimes subject to giddinesses, and their activity, with the steadiness of their joints, being abated by age; besides the trouble of removing the steps every time a book is wanted from a different part of their library.

"For a remedy, I have lately made the following simple machine, which I call the *Long Arm*:—

"A, B, the arm, is a stick of pine, an inch square and 8 feet long. C, D, the thumb and finger, are two pieces of ash lath, an inch and half wide, and a quarter of an inch thick. These are fixed by wood screws on opposite sides of the end A of the arm A, B; the finger D being longer and standing out an inch and a half farther than the thumb C. The outside of the ends of these laths are pared off sloping and thin, that they may more easily enter between books that stand together on a shelf. Two small holes are bored through them at *i*, *k*. E, F, the sinew, is a cord of the size of a goose-quill, with a loop at one end. When applied to the machine it passes through the two laths and is stopped by a knot in its other end behind the longest at *k*. The hole at *i* is nearer the end of the arm than that at *k*, about an inch. A number of knots also on the cord, distant three or four inches from each other.

"To use this instrument; put one hand into the loop, and draw the sinew straight down the side of the arm; then enter the end of the finger between the book you would take down and that

which is next to it. The laths being flexible, you may easily by a slight pressure sideways open them wider if the book is thick, or close them if it is thin, by pulling the string, so as to enter the shorter lath or thumb between your book and that which is next to its other side; then push till the back of your book comes to touch the string. Then draw the string or sinew tight, which will cause the thumb and finger to pinch the book strongly, so that you may draw it out. As it leaves the other books, turn the instrument a *quarter* round, so that the book may lie flat and rest on its side upon the under lath or finger. The knots on the sinew will help you to keep it tight and close to the side of the arm as you take it down hand over hand, till the book comes to you; which would drop from between the thumb and finger if the sinew was let loose.

"All new tools require some practice before we can become expert in the use of them. This requires very little.

"Made in the proportions above given, it serves well for books in duodecimo or octavo. Quartos and folios are too heavy for it; but those are usually placed on the lower shelves within reach of hand.

"The book taken down may, when done with, be put up again into its place by the same machine."

There is a diagram, but the explanation is sufficiently intelligible as it stands.

M.

THE ORIGINAL MANUSCRIPT NOTES OF HARVEY'S LECTURES.

EARLY in February of the present year, you were good enough to publish an appeal from me to the medical profession to assist in the reproduction of the original manuscript notes of William Harvey's lectures, delivered in the Royal College of Physicians, in and after 1616. The response to the appeal shows that the subject excites considerable interest, not only on both sides of the Atlantic, but even at the Antipodes. The College of Physicians has, at the last Comitia, appointed a committee, consisting of Dr. Johnson, Dr. Payne, Dr. Norman Moore, Dr. Stone, and myself, to superintend the reproduction of the lectures in autotype, and has guaranteed the cost of one hundred copies. A printed transcript will be furnished with each page of the autotype; the bad handwriting, the curious phraseology, and the abbreviations, used by the great physiologist, rendering some interpretation necessary.

The lectures contain the first suggestions of Harvey's discovery of the circulation, so that this manuscript may be regarded as the most interesting monument of English natural science.

The number of copies to be produced will be limited to 500. Messrs. Churchill have liberally undertaken to publish the work without the usual commission, as soon as 350 copies are subscribed for. At least 200 more subscribers are required before the work can be put in hand.

Dr. Weir Mitchell, of Philadelphia, who already sends the names of ten subscribers, says, energetically, that "the thing must be done." We may now hope, as the Royal College of Physicians has extended its ægis over the undertaking, that, with your further kind aid, we may soon be enabled to say that it will be done.

17, *Manchester Square, W.*

EDWARD H. SIEVEKING.

P.S.—Any communications on the subject may be addressed to me, or to Messrs. Churchill, 11, New Burlington Street, London, W. I may add that the cost of each copy, including the transcript, and bound, will be £2 2s. to subscribers, and £2 11s. 6d. after publication.

A LITTLE-KNOWN ANECDOTE OF ALEXANDER SELKIRK.

IT is well known that Alexander Selkirk was the original "Robinson Crusoe;" and the following anecdote about him, which is very little known, may be interesting to your readers. It appears he committed an assault on the person of his brother, Andrew Selkirk, for which he was summoned before the "kirk-session" of his birthplace, Lower Largo. The following is an extract from the session-book of that village:

"1701, Nov. 25.—The session mett. John Selcraig" (John Selkirk), "elder, compeared, and being examined what was the occasion of the tumult that was in his house, he said he knew not, but that Andrew Selcraig having brought in a canful of salt water, of which his brother Alexander did take a drink by mistake, and he laughing at him for it, his brother Alexander came and beat him; upon which he ran out of the house and called his brother John. John Selcraig, elder, being again questioned what made him to sit on the floor with his back to the door? said it was to keep down his son Alexander, who was seeking to go up to get his pistole, and being inquired what he was going to do with it, he said he could not tell.

"Alexander Selcraig compeared not, because he was at Coupar. . . . November 30.—Alexander Salcraig"—the session-clerk was evidently not over-careful with his spelling, having inserted "a" in the place of "e"—"according to the session's appointment, compeared before the pulpit, and made acknowledgment of his sin, in disagreeing with his brothers, and was rebuked in face of the congregation for it: he promised amendment in the strength of the Lord, and so was dismissed."

Guildhall Library.

JAMES E. THOMPSON.

THE "PRINCE ELIZABETH" TESTAMENT.

As an addition to the editions of the Scriptures with nicknames, I send you the following cutting from a catalogue issued by Mr. Walter Scott, of Edinburgh:—*The Text of the New Testament, translated out of the Vulgar Latin by the Papists of the Traitorous Seminarie at Rhemes, with the translation out of the original Greeke, used in the Church of England, in parallel columns, with a Confutation of all such Arguments, &c., and a Defence of the Sincere and True Translation against the impudent slanders of Gregorie Martin, &c., by Wm. Fulke, 1672. Dedicated to "Prince Elizabeth."*

I think this has not been named.

K. A.

BIBLIOPHILE'S KALENDAR.

THE sale of the topographical collections of Mr. L. L. Hartley is an important event. The sale-catalogue, issued by Messrs. Puttick and Simpson, is admirable. The total amount of the sale was £9,635 14s. 6d. Amongst the prices realized we may name:—Yarrell's Birds and Fishes, largest paper, £69. Bewick's Birds, Quadrupeds, and Fables, £46 15s. Gould's Ornithological Books, £698. Levaillant's Histoire des Oiseaux d'Afrique, 6 vols., on vellum, £61. Shakespeare, first edition, some leaves washed and mended, £480. Ashmole's Berkshire, large paper, £24. Lipscomb's Bucks, large paper, £39. Ormerod's Cheshire, large paper, £41. Devonshire Collections, 25 vols., £26. Polwhele's Devonshire, £21 10s. Morant's Essex, £15 10s. Atkyns's Gloucestershire, £38. Seyer's Memoirs of Bristol, £27. Warner's Hampshire, large paper, £25 10s. Clutterbuck's Hertfordshire, large paper, with extra illustrations, £480. Hasted's Kent, £40. Thorpe's Registrum Roffense, 2 vols., £13 10s. Chetham Society, 110 vols., £24. Hals's History of Cornwall, Part II. (all published), £70. The Fishmongers' Pageant on Lord Mayor's Day, 1616, by Shaw and Nichols, bound by Bedford, £14 10s. Blomefield's Norfolk, £34. Baker's Northampton, with extra illustrations, £25. Hodgson's Northumberland, large paper, £51; small paper, £40. Eyton's Shropshire, £50. Shaw's Stafford, large paper, £51. Aubrey's Surrey, £30. Manning and Bray's Surrey, £28. Dallaway and Cartwright's Sussex, £71. Dugdale's Warwickshire, 1656, £23 10s.; second edition, large paper, £62 10s. Hare's Modern Wiltshire, £54. Nash's Worcestershire, £35. Drake's York, large paper, £32. Hunter's Doncaster, £23. Whitaker's Richmondshire, large paper, £40. Grose's Works, £50. Horsley's Britannia Romana, £26 10s. Nash's Mansions, £29 10s. Neale's View of Seats, large paper, £45. Kip's Nouveau Théâtre de la Grande Bretagne, £63. Turner's England and Wales, bound by Bedford, £90; Southern Coast, £40. Gough's Sepulchral Monuments, £51. The Chester MSS. £1,075, and the Halston MSS. £340.

THE report of the ninety-fourth year of the Stirling and Glasgow Public Library shows that the institution has taken a new lease of life, and, though not exempt from financial troubles, is doing satisfactory work. The total issues amounted to 164,363.

MR. CHARLES L. WOODWARD, 78, Nassau Street, New York, has issued a prospectus of a work to be entitled "The Issues of the Press in Pennsylvania, 1685 to 1784," by Charles R. Hildeburn. It is an attempt to present full and accurate titles and collations of all the books, pamphlets, and broadsides printed in Pennsylvania during the hundred years following the introduction of printing there. The compiler has availed himself of every opportunity of personally examining and transcribing such titles, obtaining about two thousand strictly accurate titles. In addition to these, descriptions of about the same number, more or less accurate, were secured by a careful examina-

tion of all the newspapers printed in Philadelphia prior to 1785, Sabin's Dictionary, Library and Sale Catalogues, and various other sources. Of these four thousand titles, probably one-third cannot be found in any bibliographical work. The titles will be arranged chronologically, and fully indexed. The work will form two volumes, and the edition will be limited to 250 copies. Subscriptions are solicited for the two volumes (\$10); but should they prove inadequate to cover the cost of printing, the compiler only engages to furnish one volume (covering the years 1685 to about 1760), which will, in that case, be issued to the subscribers as a complete work at \$5.

J. F. M. B., a correspondent of the *Standard*, writes as follows on the question of "Cut or Uncut":—"I take it that forty years ago the edges of nearly all bound books were cut—for example, Dickens's own works, in his own library, had gilded edges. It is only of late years that the fancy has arisen for uncut edges to bound books, and, curiously enough, the fancy has so magnified itself that a first edition of *Pickwick*, with the top edge gilt and the other edges untouched, would fetch at auction more than double the price of a gilt all round edge copy. The untouched edge gives a larger page and margin certainly—beyond this the advantage seems doubtful. The pages require much care to turn them over in reading, inducing people to spit on their fingers, to the injury of the book; and if much used the edges get jagged and dirty. I have before me a copy of *Bewick's Birds* of 1816, in the original boards; the edges are very rough indeed, and it requires great care to turn them over. The most comfortably bound book to read is one with gilt edges and flexible back. Books of reference—say *Burke's Peccage* or the *Post Office London Directory*—would be impracticable unless the edges were cut. Imagine a schoolboy, with the peculiar action of his fingers so well known, trying to look out a word in his Latin dictionary, the edges being artistically rough."

SOME *Biographical and Literary Notices of William Carey, D.D.*, the English Patriarch of Indian Missions, and the first Professor of the Sanskrit and other Oriental Languages in India, Comprising Extracts from Church Books, Autograph MSS., and other Records, is to be published by Messrs. Taylor and Son, of Northampton.

THE *Magazine of American History* for June has a critical study of the professional life and character of Charles O'Connor, by Chief Justice Charles P. Daly, of New York, who has for forty years occupied the bench of a Court where Mr. O'Connor, for a considerable portion of that period, was constantly before him. In the second paper the career of Judge Asa Packer, the founder of Lehigh University, is pleasantly traced by Mr. Davis Brodhead, and the University itself is handsomely and appropriately illustrated. "The Cave Myth of the American Indians" is ably discussed by George S. Jones. A picture of "Elizabeth, England's Sovereign from 1558 to 1603," in the quaint costume of her time, is the frontispiece to the number. "The Discovery of Lake Superior" is a paper written with great cleverness by Arthur Harvey, of Toronto.

AN American second-hand book-dealer, in a conversation with a reporter, spoke of some common and some uncommon methods of marking the ownership of books. There is the schoolboy doggerel:—

This book is John Smith's,
My fist is another;
You touch one,
And you'll feel the other.

A great many grown-up children have adopted the custom in a graver mood. The two verses most commonly used are:—

If thou art borrowed by a friend,
Right welcome shall he be,
To read, to study, not to lend,
But to return to me.

And this:—

Not that imparted knowledge doth
Diminish learning's store;
But books, I find, if often lent,
Return to me no more.

There is one found in a book formerly belonging to Samuel W. Francis, of New York:—"Anyone may borrow, but a gentleman returns." David W. Jayne's books have the following Scriptural quotation:—"Go thou rather to them that sell and buy for yourselves' (Matt. xxv. 9)." L. F. Dimmick's have simply this:—"1 Thess. v. 21." Referring to the first epistle of Thessalonians, you will find that the twenty-first verse reads as follows:—"Prove all things; hold fast to that which is good." The books of Rev. Frederick T. Gray, of Boston, contain merely:—"Please

return immediately." The books of James Otis, of revolutionary fame, contain :—"Please to return this with care." And those of Dr. Francis Morton, a South End physician :—"Read it thoroughly, then return it." The following rather severe lines were used by Ferdinand Q. Hutter, of East Boston, Massachusetts :—

Stern power of justice, lift thy wand,
In spite of mercy's look;
Strike him who with presumptuous hand
Purloins this valued book.


Aaron Putnam, who flourished in Medford, Mass., about one hundred years ago, used these lines :—"The wicked borrow, but do not return again. See thou art not of that number." Duncan C. Pell, of New York, had this rather churlish motto, not at all in keeping with his character :—"He does not lend his books." Nevertheless, as "A. K. H. B." has said, "he who does not lend his books may not be an amiable man, but he is certainly a wise one."

A CONTEMPORARY gives an account of a curious affair in Spain, a country which has not produced many collectors of the type of Heber, to name only one of the mighty book-hunters whose exploits, real and legendary, form the gossiping admiration of the disciples of Rochan de Aungeroy. But in the son of the discoverer of the New World, Ferdinand Columbus, she had a fine example of the race, and some evidences of his taste and success remain to this day in the "Biblioteca Colombina" at Seville. There would be many more but for the misfortunes and indifference of the custodians, if we may trust a curious narrative that has just appeared in Paris. Ferdinand, the son of the great Admiral, ransacked Europe for fine books with which to grace his collection. He was especially fond of the romances of chivalry, of mystery plays, and of facetiæ, and when he died his great-nephew Luis inherited something like twenty thousand volumes. Luis was a *mauvais sujet* of a particularly objectionable type, and did not care for the books, and especially did not care for the cost of maintaining such a collection, and he made over his claims to the Chapter of Seville, who were named as second in the inheritance. The ecclesiastics accepted the legacy, but evidently did not understand its value, and the library was occasionally plundered by king and noble. During the plague of 1709 the librarian died, and the library became at once a lumber-room and a playground for children, who varied their more athletic amusements by despoiling MSS. of their miniatures, and by tearing the engravings from books of prints. Matters, however, improved during the present century, and the Chapter Library of Seville was increased by purchases and gifts, until in 1870 it was said to have 34,000 volumes and 1,660 MSS. The books bequeathed by Columbus were not kept separate, but they were easily identified from his habit of writing his name on the first page, and of placing on the last page the date and price and occasionally other memoranda. In the past winter a collector, having received some fine tapestries from Spain, found that the packages, probably to keep them firm, had been stuffed with MSS. and books, which he sold at the price of old paper to an ignorant bookseller, who retailed for 650 francs rare volumes which, it is believed, would have realized 30,000 francs in the auction-rooms of Paris. This was the first of several transactions. The books, upon examination, show traces of having belonged to the "Colombina," though the indications have in most cases been partly erased. News of the discovery was conveyed, it is said, to a Spanish official personage by a purchaser willing to return what he had bought; but he was comforted by the assurance that there would be no inquiry, and that in Spain they did not attach great importance to matters of waste-paper. The case, as told, bears some resemblance to the famous Libri scandal in France. Assuming it to be true, the spoliation can only have been accomplished through the culpable neglect of the proper custodians. The thieves are evidently ignorant as well as dishonest, and may have done as much injury by stupid mutilations as by dishonest appropriations. After the publication made by the *Revue Critique* of details of the books thus stolen, and of the prices at which they have been sold, we may expect that the Chapter of Seville will awaken to a sense of the value of the treasures which they appear to have carelessly allowed to slip from their grasp.

BOOK-LOVERS will be glad to hear of the *Remarks and Collections of Thomas Hearne* (vol. i., 1705-7), edited by C. E. Doble for the Oxford Historical Society. Mr. Courtney, writing in the *Academy*, remarks :—"The interests of the library which he served on the salary—let it never be forgotten—of ten pounds a year burnt as strongly in Hearne as his love of country. He goes so far as to pillory the members of his University who 'never took any care to have w^t they have printed sent to the Publick Library,' and with remarkable impartiality connects together Tory and Whig in the same condemnation—Kennet and Atterbury, Smalridge and Gibson, Sprat and Addison. Sixty-two authors in all are consigned to a common fate in this strange catalogue."



THE ROSE AND THE POETS.

“F all sweet flowers, the Rose doth sweetest smell,” is the declaration of Thomas Lodge, and it is one which many poets had anticipated and which many have since repeated. To the Hon. Mrs. Boyle has occurred the happy thought of gathering the verses in which masters of song-craft in many climes and ages have celebrated the beauty and symbolism of the rose. The title-page is sufficiently explanatory:—*Ros Rosarum ex horto Poetarum*; Dew of the Ever-Living Rose Gathered from the Poets’ Gardens of many Lands, by “E. V. B.” (London: Elliot Stock.) This is a charming volume for the summer-time; a book for the garden—to be read at ease in a rustic seat, or reclining on a green lawn or beneath tall trees. It is a book for the meadows and lanes when the skies are blue and the birds are singing, and by-and-by, when the days shorten and darken, a book for the chimney-corner, which amidst the chills of winter will remind us of the vanished beauty of midsummer. The book is charmingly illustrated and handsomely printed, and the matter is worthy of its graceful form. From the introduction we quote the following passage:—

“There would seem to be scarcely a time nor place, when the Rose was not honoured and beloved. The grand old Heathens of Greece and Rome rejoiced in her generous colour and her rich perfume. And though with the word *Rosalia* is preserved the fact that they made Rose-offerings to the memory of their beloved dead,—yet we know how they ever sought to bind colours of gladness, if not of hope, even with their most sorrowful mourning, and that, for them, Great Death was free from the gloom wherewith he since their time was clad. The Pagan Rose was essentially the Rose of Triumph. The Rose graced every banquet, and crowned the heads of the revellers. Garlands of Roses decked the temples of their gods, and reddened all the way in the triumphs of their Heroes. The Rose, for them, wore the colours of a beautiful exultant joy in life for life’s own sake; a joy that went out long ago with the waning youth of our aged world.

“Then, as the Tree of Knowledge grew and began to strike its roots downward, and to spread abroad its branches towards heaven, a new order of Rose-poetry began. The colours of the Rose were never dimmed; yet a certain yearning sadness suffused their beauty, when the Rose became the Flower of

Love. There lies a whole world of varying chords between the full notes sounded by those old Greeks who sang 'Let wine and Roses mingled be!' and the melodious pathos of such lines as our English Waller's 'Go, lovely Rose.'

"Yet still she was not always the Rose of Love. In the Middle Ages a yet higher name did often claim her, and from Religion grew St. Bernard's Spiritual Roses, with many another fair and sacred Rose-leaf, till in time there came to Italy the Heavenly Rose of Dante—while in our own land there stole upon the heart the music of such thoughts as Henry Vaughan's when he wrote, 'My soul, there is a countrie afar beyond the stars.'

"Then the Rose has had her age of chivalry. She was once also, and indeed still is, the Pride of Heraldry. In Venice the shield of Mocenigo was glorious with two crimson Roses. Our Great Edward the First had for his badge a golden Rose; and surviving even in these days, there is the Golden Rose of Rome,—the badge of Honour sent year by year to the noblest Catholic Lady. More than one English county bears Roses on its shield; and Roses bloom on the escutcheon or the crest of many of England's greatest and oldest families. Long ago, and almost within memory, the Rose was a sign of bitter strife; and 'the Rose that's like the sna'* was often dyed blood-red, long after Englishmen had ceased to care whether Roses came red or white. Roses were once made very much of, for confections and for potions; and many a quaint receipt for the making of the same has come down to our days. There were Rose-cakes, and Rose-drinks, and Sugar-roset; and charms against witchcraft, and to 'make the hatred flie out of your enemy,' or the 'poyson to flie out of a cup of wine.' Endless were the uses of the Rose. '*Manus Christi*' was made with sugar and powder of pearls or precious stones, laid on marble anointed with oil of Roses . . . 'but if for a Lord,' myrrh had to be added thereto. And to keep Roses all the year, the young buds were put into a reed as it groweth; and of red roses 'the broadest were best, gathered before the dew be off them in the morning.'"

The volume contains hitherto unpublished verses from the pen of Lord Tennyson, Lord Lytton, Hamilton Aidé, and J. A. Symonds, and a number of translations by Mrs. Herbert Hills. The chapters are arranged in the following order:—

SACRED ROSES.

GREEK ROSES.

LATIN ROSES.

A SYRIAN ROSE.

PERSIAN ROSES.

ARMENIAN ROSES.

SPANISH ROSES.

ITALIAN ROSES.

FRENCH ROSES.

GERMAN ROSES.

ENGLISH ROSES—XV., XVI., XVII.,

XVIII., XIX. CENTURIES.

* Here's to him that's far awa, Willie!

Here's to him that's far awa;

And here's to the flow'r that I loe best,

The Rose that's like the sna.

Old Jacobite Song: "Kenmure's on and awa."

These are followed by "Pot Pourri"—a supplementary chapter giving a list of one hundred and ten epithets applied to the Rose, with the author's name in whose works each is found. There is also a copious index of over two hundred authors.

Perhaps to a book-lover there is as much pleasure in recalling the favourite passages that have been omitted as in dwelling upon those that have been set down. So we begin with one not mentioned by E. V. B. There is an epigram by an unknown Greek which tells the fleeting nature of beauty. It has been charmingly paraphrased by Felici:—

Vidi in piaggia di lettosa
Rugiadosia
Fresca rosa matutina :
Sì la sera ritornai,
E trovai
Non la rosa ma la spina.

This, in a condensed form, may be rendered:—

The rose's time is short :
At morn
The blooming flower ; at eve
The thorn.

One of Meleager's pretty conceits is thus translated by E. L. L. :—

White violet blooms, Narcissus loving showers
Blooms bright, and lilies wandering o'er the fells :
And she, my love, ripe flower amid the flowers,
Beams in full bloom, Persuasion's darling Rose.
Why laugh ye, meadows, gay with idle shows ?
Your sweetest coronals the maid excels.

This may be compared with a version which we take from a too little known volume of verse entitled *Bouquet*, by William Bayley (London, 1883), p. 47:—

Now blows the snowdrop white ; now blooms,
With its dear rain-drops wet
Narcissus ; haunter of the hills,
Now blooms the violet.

But now the Love of loves hath bloom'd,
Youth's flower, all flowers above,
The Rose of sweet Persuasion,
Zenophile, my love.

Ye leas, why laugh ye idly?—why
Your bright bells shake, ye heaths ?
My own dear maid is sweeter far
Than a world of balmiest wreaths.

One of the daintiest and most perfect of ancient poems is that on "Love among the Roses," written by the Prefect Julian. Mrs. Boyle has given a preference to the version by Addison (John, not Joseph), but in Wellesley's *Anthologia Polyglotta* there are English versions by Swainson Fisher, by Hay, and

by C. J. Blomfield, as well as the Latin version of Melancthon. There is an epigram of Rufinus which appears in Wellesley's *Anthologia Polyglotta* :—

I send thee, my fair one, this garland of flowers,
 And wove it myself for you :
 There are lilies, and buds from the rosy bowers,
 And the wind-flower steep'd in dew,
 And the languid Narciss, and the purple shine
 Of the violet of the glade :
 So wear them, and cease to be haughty and fine,
 For thou bloom'st, as the wreath, to fade.
G. F. D. T.

These initials represent G. F. De Teissier.

From Mr. Bayley's book, already named, we take this translation of Catullus :—

THE RIFLED ROSE.

In my lone garth to-day a flower is born,
 All the lads love it, all the lasses prize ;
 Nipt by the sharp thin nail, deflower'd and torn,
 No lad longs for it, and no lassie sighs.

Mrs. Boyle gives some examples from the Latin Christian poets, including a rhyme from St. Bernard, showing why the garland of beads is called a rosary :—

Ave, salve, gaude, vale
 O Maria, non vernale
 Sed de Rosis spiritale
 Tibi plecto nunc crinale
 De Rosarum flosculis.

The Oriental selections are interesting. The praise of the rose is sung by Omar Khayyam, and Hafiz and Sâdi. In a recent volume of verse—*Love's Moods* by Ælian Prince (London : E. W. Allen), p. 4—we have found a happy rendering of a thought of Sâdi's :—

Go ! give the nightingale a hundred flowers ;
 With odorous herbs his sylvan haunt enclose ;
 His constant heart amidst the fragrant bowers
 Doth crave alone for his beloved Rose.
 The cuckoo breaketh into song with green,
 And without green the cuckoo will not sing ;
 But, let the leafy veil of March be seen,
 And with his song lone mountain-caves shall ring.
 All to its own—its own—and to its time,
 The cuckoo to the kindling spirit of spring,
 The nightingale to rose of summer's prime,
 But I unto my Love must always hie :
 My heart through her embracing everything
 That pretty bin, sings ever in its joy.

The Armenian folk-songs, of which Mrs. Boyle gives specimens, have a quaintness and pathos that is all their own, and to English readers will have the charm of almost absolute novelty. There are Spanish roses from Garcilaso de la Vega, Lope de Vega, Luis Martin, Villegas, di Rioja, and Pedro de Espinosa.

In Italy we hear the voice of Dante, Petrarca, Ariosto, Sansovino, Tasso, and some of unknown authorship. The last of these is :—

La Rosa è 'l più bel fiore
Come la gioventù
Nasce, fiorecce e muore,
E non ritorna più ;

which we venture to render roughly :—

Fairest of flowers is the Rose
The wide world o'er.
It buds, and blooms, and dies like youth,
And then returns no more.

The French verses are generally left untranslated, and the versions of the German poems are sometimes metrical and sometimes literal. We miss the verses of Geibel, which have been translated by Mr. Charles Newton Scott (*Lyrics and Elegies*, 1880), and of which we quote a verse :—

I am the rose whose crimson hue
Adorneth perfumed bowers ;
And thou, O Love ! art kindly dew
That nourisheth the flowers.

The English rose-garden opens with the flowers of Chaucer, and thence in orderly succession to our own day. We miss in the selections from Cowper the poem of *The Rose*, of which some variants were printed in "Book-Lore," Vol. I., p. 191. We would also ask if the legend of the moss-rose, as given at p. 223, is not a translation from Krummacher? The unpublished fragment by Lord Tennyson will have a special interest for the admirers of the Laureate, and great delight will be felt at the highly wrought and delicate translations by Mr. J. A. Symonds and others. The praise of the rose will never cease. Mrs. Boyle has several quotations from Austin Dobson, and yet since the book was out he has again given fresh interest to an old theme by his verses in *Harper's Magazine* :—

TO A JUNE ROSE.

O royal Rose ! the Roman dress'd
His feast with thee ; thy petals press'd
Augustan brows ; thine odour fine,
Mix'd with the three-times-mingled wine,
Lent the long Thracian draught its zest.
What marvel, then, if host and guest,
By Love, by Song, by thee caress'd,
Half-trembled on the half-divine,
O royal Rose !
And yet—and yet—I love thee best
In our old gardens of the West,
Whether about my thatch thou twine,
Or hers, that brown-eyed maid of mine,
Who lulls thee on her lawny breast,
O royal Rose !



THE RENOWNED DOCTOR PRESTON.



HE fleeting fame of the "renowned Doctor Preston" has, it may be feared, passed away, but many should be interested in the portraiture of the fine old Puritan which has now been issued in a convenient and attractive form. As it will be necessary to comment upon the title, we begin by transcribing it in full: *The Life of the renowned Doctor Preston, writ by his pupil, Master Thomas Ball, D.D., Minister of Northampton, in the year 1628. Now first published and edited by E. W. Harcourt, Esq., M.P., of Nuneham Park, Oxon.* (Parker and Co., Oxford, and 6, Southampton Street, Strand, London, 1885.)

The "Life" is printed from a MS. at Nuneham, the library where, in 1847, Bishop Wilberforce found the autograph of John Evelyn's *Life of Mrs. Godolphin*. "The book," says Mr. Harcourt, "was received with much favour by the public, and went through several editions. The only matter of regret was that the manuscript was never restored to the Nuneham Library." As a companion to the attractive volume of religious biography we are now offered this biography of a Puritan leader under James I. But we must object to the statement that it is "now first published." As a matter of fact, it was twice printed by Samuel Clarke, and may be found in the edition of his *Martyrologie* issued in 1651, as well as in his *Marrow of Ecclesiastical History* in 1675, where there is a portrait of the learned Puritan. Whether Mr. Harcourt's MS. is the author's autograph or a transcript is not clear, but it varies in some respects from the printed texts.

With this reservation we are glad to give a hearty welcome to the book. John Preston was born at Heyford, in Northamptonshire, and was baptized there 27th October, 1587. His great-grandfather had removed from Preston, in Lancashire. He had slain a man in self-defence, and, in consequence, was assailed by a relative of the dead man. A quarrel was fastened upon Mr. Preston, and, in the duel which followed, he again slew his man. He therefore left "that fatall county," and finally settled at Heyford. After preliminary instruction at Northampton Grammar School, young Preston was sent to King's College, Cambridge, in 1604, where he gave some attention to music, without apparently attaining to much success as a player upon the lute, the instrument which he had adopted. After a time he removed to Queen's College, and was ambitious of the career of a courtier, and somewhat underrated the Ministry of which he was afterwards an ornament. Some loss of money seems to have decided him to a career of learning, and in 1609 he was elected a Fellow of his College. He was fond of natural philosophy, as it was then understood, and he learned the art of the physician. A sermon preached by Mr. Cotton completed

his conversion, and gave him wholly to the study of divinity. He did his work thoroughly.

“It gave him ease that he was now a student in Divinity, and had left Albu-maser, & Guido, & such high flowne speculations; yet it pleased him for to see & finde his master Aristotle so often quoted, & in such request amonge them; and thought, if that were to be a Preacher, he might adventure well enough on it; & so was drawne on very farr into y^e study of y^e schoolemen. I have heard him say, there was nothing that ever Scotus or Occham wrote, but he had weighed & examined; he delighted much to reade them in the first & oldest editions that could be got; I have still a Scotus, in a very old print & a paper not inferiour to parchment, that hath his hand & notes upon it throughout; Yet he continued longer in Aquinas, whose summes he would sometimes read as the Barber cut his haire, and when any fell upon the place he read, he would not lay downe his booke but blow it off; and in this tune he continued, untill a rumour came into y^e university that y^e King would shortly come to visit them.”

When James I. visited the University of Cambridge, Preston was appointed to dispute in the Philosophy Act.

“There was such wrangling about their Syllogismes that sullyed and clouded the debates extreamely, and put the King’s Acumen into Streights.

“But when Mr. Preston still cleared his way, and nothing was denied, but what was ready to be proved, the King was greatly satisfied, & gave good heede, w^{ch} he might well doe, because the question was tempered & fitted to his content: namely whether Dogs could make syllogismes.* The opponent urged that they could; an Ethymeme (said he), is a lawfull & reall syllogisme, but dogs can make them; he instanced in a Hound, who hath y^e major proposition in his minde, namely, the hare is gone either this way, or that way, smells out the minor wth his nose, namely, she is not gone that way, & follows the conclusion, ‘Ergo,’ this way, wth open mouth.”

It is said that Lord Brook gave him a pension of £50 a year for this quaint argument. His Puritanism, however, brought him into trouble at court, and he was obliged to make a public recantation of his opinions. After this he became chaplain to King Charles, preacher at Lincoln’s Inn, and master of Emanuel College, Cambridge. He died July, 1628. The principal of his works is a *Treatise on the Covenant*.

* NOTE.—The King was a great Huntsman.

EXHIBITION LIBRARIES.

LIBRARY OF THE INTERNATIONAL HEALTH EXHIBITION, LONDON, 1884.

BY CARL A. THIMM,

Librarian, and Hon. Librarian Inventors' Institute.

HIS being the first time in England that a library has been formed in connection with an International Exhibition, a brief sketch of its formation and contents may not be without interest to the readers of "Book-Lore."

In order that Hygienic and Educational Literature should be well represented in the late International Health Exhibition, London, the Executive Council (among whom were the Duke of Buckingham, Sir Philip Cunliffe-Owen, Captain Douglas Galton, C.B., Dr. G. Buchanan, Dr. G. V. Poore, Mr. Ernest Hart, etc.) wisely decided to form a library and reading-room in connection with the Exhibition, so that the public could have free access to all the books exhibited. A sub-committee was appointed to make the necessary arrangements, and two of the largest rooms in the Royal Albert Hall overlooking the conservatory were decorated and comfortably furnished to suit the convenience of readers. The various exhibits coming under the "Literature" class of the two divisions (Health and Education) into which the Exhibition had been divided were transferred to the library.

In the "Health" division, collections, as complete as time would allow, were made of English and foreign sanitary governmental acts and laws, together with the various text-books on those subjects. Census and cholera reports of all nations; guide-books to all English and foreign health resorts, illustrated by photographs exhibited by Messrs. Frith and Co., of Reigate; medical and other treatises on health in all languages; reports of all sanitary commissions and medical officers of health; vital statistics of all countries; transactions and reports of all societies; and complete sets of journals relating to hygienic and sanitary matters, such as the *Lancet* (121 volumes), *British and Foreign Medical Journals* (67 volumes), *Sanitary Record* (15 volumes), *Sanitary Engineer* (8 volumes), *London Medical Record* (10 volumes), etc. English and foreign works on food, dress, dwelling-house (including water supply and drainage), ambulance (including nursing and hospitals). Through the agency of the British diplomatic representatives abroad most foreign Governments forwarded large and valuable collections of works bearing on the administration of sanitary and educational matters of their countries, and to Italy belongs the great credit of having sent the most numerous and complete—their sanitary as well as their educational reports

being most exhaustive. The Municipality of Rome, through the energetic and untiring efforts of their learned Syndic, the Duc de Torlonia, spared no pains in sending an admirable collection of works relating to both divisions of the Exhibition published in that city, bound uniformly in leather and stamped with the well-known and ancient letters "S.P.Q.R." Cav. Dr. F. Santini, Medical Officer of Health, Royal Italian Navy, was especially sent over and commissioned by the municipality to make a report on the library; and in his report, which is now published under the title of "*L' Igiene pubblica e Privata e la didattica alla Esposizione Internazionale d' Igiene in Londra, 1884.*" I am gratified to find that he speaks in glowing terms of its importance, and the benefit which the public derived from its use.

In the "Education" division the works were classified as follows:—Works on Pedagogy; Examination Papers; Educational Journals; Reports on, and History of, Education; English Language and Literature, especially prepared for school use (including grammars, reading-lessons, poetry and juvenile books); Domestic Economy; Classical Languages and Literature; Modern Languages and Literature (works for the study of); Works used in foreign schools for teaching their native language and literature; History and Biography; Theology, Church History, Liturgiology, etc.; Mental and Moral Philosophy; Political Economy; Mathematics; Writing (including shorthand and book-keeping); Drawing and Painting; Music; Technical Instruction in Arts, Manufactures and Trades; Handbooks on Industrial Arts, etc.; Geography (including topography, travels, etc.); Astronomy, Geology, and Mineralogy; Zoology, Botany, General Natural History, and Agriculture; Chemistry, Electricity, Physics, and general Scientific Works; Physical Training, Gymnastics, etc.

The library, as is seen, contained works, English and foreign, on every subject embraced by the Exhibition, as well as a large and carefully selected collection of useful modern reference works, and numbering in all above 7,000 volumes. The catalogue, which I compiled, was printed in clear type, on good paper, in double columns of 158 8vo. pages, by Messrs. W. Clowes and Sons, Limited, on whom I cannot bestow too much praise for their excellent work. The books were classified and alphabetically arranged under authors' names; this the sub-committee thought the easiest and quickest method; but, had time permitted, the dictionary plan of cataloguing (author and subject being given in one general alphabet) would have been adopted. In the reading-room all the daily and weekly newspapers could be seen, as well as the current numbers of some 200 English and foreign sanitary, medical, literary, educational, and other journals.

The contributors numbered over 700, which included the heads of the various departments of her Majesty's and foreign Governments, authors, publishers, societies, and others, English and foreign.

The attendance on each day of students, season-ticket holders, and visitors was strikingly large, and there can be no doubt that those who used the library

thoroughly appreciated the thoughtfulness of the Executive Council, who made this new departure an intellectual as well as a literary feature of the Exhibition. At the close of the Exhibition, the Council, in their report to his Royal Highness the President, expressed the hope that "the library may have more than an ephemeral existence. Containing already a valuable collection of publications and Government papers on sanitary matters from all parts of the world, it would, if made accessible free of charge throughout the year to the many who take an interest in sanitary questions, and supplied with the various publications and papers from time to time issued on such matters, doubtless be of very great utility. It would enable those interested readily to ascertain recorded facts, and thus remove misapprehension on matters of vital import to the well-being of the nation." Judging from this extract of their report, the Executive Council were evidently anxious to place the library on a permanent footing; but as the surplus funds of the Exhibition were required for the guarantee fund of the present Exhibition, their suggestion was unfortunately not adopted. The "Health" portion of the library, with the consent of the contributors, was accordingly presented to the Parkes Museum of Hygiene, and the "Education" portion to the City and Guilds of London Technical Institute, Exhibition Road. It is much to be regretted that the Council of the Inventions Exhibition have not continued the excellent example set them by their predecessors; but as the Prince of Wales has had his attention called to the benefits which the public and students derived from this library, it is hoped that in all future Exhibitions a library will form a prominent feature. The Indian and Colonial Exhibition of 1885, now forming under the able guidance of Sir Philip Cunliffe-Owen, will afford an unlimited scope for the formation of a most interesting, useful, and valuable collection of books, which, together with some of the principal exhibits, would at its close help to form a permanent institution well worthy the support of this great nation.

ANECDOTE OF ARCHBISHOP HOWLEY.—In a volume of poems issued under the title of *Rosebuds Rescued and Presented to my Children*, by the Rev. Samuel Charles Wilks, M.A. (London, 1835), there is, at p. 178, a note containing the following anecdote of the gentle scholar who became Archbishop Howley:—"A much-respected bibliopolist many years ago told me that when he was a very young man he was one day occupied in cataloguing the Marquis of Abercorn's library for his employer, the late Mr. Payne, the bookseller, when he was addressed by a gentleman in black, apparently a young clergyman, who was sitting in the library; and who told him that he perhaps admired and envied the riches and splendour of that noble mansion, but that if he made it his endeavour to fear God and keep His commandments, and to discharge his duty to his neighbour, he would be a happier man than the most splendid earthly possessions could make him. The young tradesman, on leaving the library, inquired of one of the attendants who it was that had so kindly and usefully addressed him. 'Oh, it's Mr. Howley, the tutor; *the peacemaker* of the whole family, from the drawing-room to the servants' hall, and both need it.' His Grace has doubtless forgotten the incident, but his grateful auditor did not; and thus, when the bread (bread-corn) is cast upon the waters (the inundated places) it is often found after many days."



SHAM ALMANACKS AND PROGNOSTICATIONS.

BY CORNELIUS WALFORD, F.I.A., F.S.S.,

Barrister at Law.

I.



THE subject of Almanacks is a large one, and has never yet taken its appropriate place in literature. I have made some considerable progress towards a general history, and other workers have now entered the field; so that some day there will appear either combined or separate results. Meantime there is one branch of the subject which is not without direct literary interest, and this is the manufacture and publication of *Sham Almanacks*. A wonderful opening was here presented to the satirists, and they were not slow in availing themselves thereof. But many of the *real* early Almanacks had such quaint and pedantic titles, that it is not always easy to discriminate between the genuine and the spurious. The latter frequently had the greater show of common-sense. I cannot pretend that I have found out all the spurious ones even yet. This must, therefore, be regarded as a contribution to the subject, arranged in chronological order.

1560. There was published an English translation of W. Fulke's *Antiprognostication contra inutiles Astrologorum Prædictiones*, by William Paynter (editor of a collection of novels called *The Palace of Pleasure*), 8vo.

This work, while designated a "translation," is only partly a translation from the Latin, and partly an original invective against the professors of the art of foretelling the events and prospects of the coming year. It was printed by Henry Sutton (reprinted 1561), and is preceded by some verses by Paynter and by "Henry Bennett Calesian." Paynter's lines are curious, from the mention they make of Archbishop Grindall as a fellow-labourer in this undertaking, although he fell under Queen Elizabeth's displeasure in 1576 for favouring such supposed prophecies (Collier's *Biblio. Cat.*, i. 18).

Mr. Payne Collier is of opinion that this same Paynter was the author of the *Four Great Lyers* (see 1590).

I do not trace the exact cause of Archbishop Grindall falling under the royal displeasure; but the following narrative throws some light upon the part which even bishops were called upon to play in the matter of true or false prognostications in the days of "good Queen Bess."

1570. Strype, in his *Life and Acts of Matthew Parker, the First Archbishop of Canterbury in the Reign of Elizabeth*, gives the following somewhat remarkable narrative:

"We are arrived unto the year 1570, a year of danger. And England was

now full of fears and expectations of great evils to befall it. The Papists grew confident, and cheered themselves with mighty hopes that their abolished religion should be soon restored again. And many feared the Queen's death, from figures that were cast of her nativity and reign.

"There was now in England one Dr. Bomelius, a foreign physician of great fame, pretending to be skilled much in art, magic, and astrology, as well as physic—perhaps the son of Henricus Bromelius, a preacher of God's Word at Wezel, and that wrote a copy of verses printed before Bale's *Centuriest*. The people resorted extremely to him to be cured of their sicknesses, having a wonderful confidence in him and in his magic.

"The noise of him fled to the Court. But for practising physic, and that art without license, and tampering with the common people, and probably some other dangerous practices of his, he had been by the Archbishop imprisoned in the King's Bench, and was there a close prisoner for some time. A little before Easter the Archbishop gave him liberty to be a prisoner at large, yet charging the keeper that he should practice no more upon the Queen's subjects; and in the beginning of April intended to have taken bond of him shortly to depart the realm, according to such purpose as the Archbishop had a good while towards him, and not disliked by certain of her Majesty's Council, as Sir William Fitz-Williams told him from the Lord Keeper and Secretary. But when he was ready to take this bond, he was prevented by Bomelius himself, who sent his boye to him with a letter dated April 3; the contents whereof were, that he was desirous to have leave to come to his Grace, to forewarn and give notice of some great danger impending over the nation at that time; that so the Archbishop, by discovering speedily unto the Queen what Bomelius should reveal unto him, by prayers, diligent preparations, and moderate counsels the storm might be diverted, or at least mitigated.

"Our prudent Archbishop did not think fit to have this man before him alone; but because the contents were of high importance, the very same day he wrote to the Secretary that he thought it best to send Bomelius to their Honours of the Council, where they might examine him more sufficiently. He knew not what this person had to say, but he feared, as he wrote, the devil was busy in mischief. The Archbishop, indeed, was the more jealous and suspicious of malice at the time, there being a mischievous practice, as he had heard, intended against the Queen's navy, by poisoning the ordinance and victuals.

"He saw, as he added in his letter, *Judas non dormit*; and how there was some spite reached also to him but the last term, when some sons of Belial gouged his barge in divers places in the bottom. . . . But as to Bomelius he said, that if his secrecy were but an astrological experience or prediction, it was the less; but he feared further that it was of some conspiracy. *Sub omnia lapide*, as he concluded, *scorpio latet*. Yet, *Quid timidi mater non flet*, I am thus bold peradventure more suspicious than I need; but I refer all to your wisdom.

“Bomelius accordingly was brought before the Secretary, and had some private communication with him. And, April 7, this learned astrologer writ to the Secretary: the contents of whose letter was, that by his judgement upon the scheme of the Queen’s nativity, and another scheme drawn at the first entrance upon her kingdom, he had discovered to him what course was to be taken for the good of the nation. He sent the Secretary also a fragment of a book, by him writ, entitled *De Utilitate Astrologiæ*, where he had made an observation, that at the revolution of five hundred years, all along the history of countries, and particularly of England, great changes had happened in the respective kingdoms. And this he proved down from Brute to the present year 1570. And he reckoned from the beginning of the Norman Conquest to that year were 502 years. . . . He promised the Secretary that when he should be admitted to his presence, he would then open before him the judgements of the two schemes. . . .

“Soon after he wrote again to the Secretary, that it was now near a month since he had offered his service and pains to the Queen, and had directed a way to remedy the present intestine evils without any effusion of blood; but that the delay of the time shewed, that as well his pains as his device was not accepted. Since, therefore, the Russian Ambassador had several times sent messengers to him, and desired his service, not without the promise of a large yearly reward, and he had determined to do nothing in this, as well as other things, without the Secretary’s licence and counsel, he earnestly desired him to declare his mind to his servant whom he then sent, before the said Ambassador on Sunday following should present to the Queen Bomelius’ supplication, therein shewing the cause of his detainment in prison, and craving a free departure from this land into Russia. That the Secretary would hereby do him a very great pleasure, and oblige him for ever. That if the Queen’s Majesty were minded to use his pains, he should be always ready at her command; but if she granted him liberty to depart, the Secretary should not only know, by his letters to be sent to him from those parts, the manners and tempers of the Muscovites and their neighbours, the quality of the air, the situation of the country, and other things memorable there; but he should also every year receive from him presents, as testimonies of his thankful mind, which that great country produced. And lastly, that if he could not be profitable to her Majesty by his art, he beseeched the Secretary that he would second the Ambassador’s petition for him to the Queen, and prevail with her for his liberty: which he doubted not he would do out of his accustomed humanity and innate love towards learned men.”

Strype finally says: “Whatever was given to this man at the Court, and what afterwards became of him, I know not. But indeed Bomelius gave credit to his art, as well as his art gave fame to him. For this year, as was said before, was a year of extreme danger and apprehensions unto the Queen and kingdom, both from the Spaniard, the French King, and Scotland; all which threatened an invasion. And a new rebellion began to break out at home, in the parts of Norfolk. And

the Pope by a Bull, which an Englishman brought into England, deprived the Queen of her kingdom, and absolved her subjects from their allegiance. And finally, certain Popish conjurers foretold strange changes to happen this year. But yet God brought the Queen to the end of this year safely and successfully, and of many more."

1590. *Four Great Lyers, striuing who shall win the siluer Whetstone. Also a Resolution to the countri-man, prouing it vtterly vnlawfull to buye, or vse our yeerly Prognostications.* Written by W. P., etc. At London, Printed by Robert Waldegrauce, 8vo., 54 leaves; black-letter; no date.

Under a humorous title, this is a serious attack upon the makers of Almanacks, then most frequently called Prognostications, whom Dekker and others subsequently turned into ridicule. The "four great liars" are indicated by W. P. under the initials of B., F., T., and D.; and he first shows their discordances by the juxtaposition of their predictions, and afterwards, under the title of "A Resolution to the Countryman," argues against the folly and impiety of such a pretended insight into the mysterious ways of Providence (Collier's *Biblio. Cat.*, i. 18).

Many circumstances go to indicate that William Paynter was the real author of this burlesque Almanack. If that be so, a date earlier than I have assigned will be suggested (see 1560). In Messrs. Cooper's *Ath. Cantab.* it is stated that William Parys was the author.

1609. *The Ravens Almanacke. Foretelling a Plague, Famine, and Civill Warre. That shall happen this present yeare* 1609, etc. *With certaine remedies, rules, and receiptes*, etc. London, Printed by E. A. for Thomas Archer, etc., 1609, 4to., 32 leaves; black-letter.

A mock prediction and a moral warning, drawn up with considerable humour and force, and intermixed with comic novels and incidents. The dedication is "To the Lyons of the Wood (the young Courtiers), to the wilde Buckes of the Forrest (the Gallants and younger Brothers), to the Harts of the field, and to the whole Country that are brought up wisely, yet prove Guls, and are borne rich, yet dye beggers," etc. It is subscribed T. Deckers, which was probably the printer's, certainly not the author's, mode of spelling his name. On sign. G 26 there is a good "song sung by an olde Woman in a Medowe." The tract contains several passages illustrative particularly of the dramatic amusements of the time. One of the author's objects was to ridicule the pretended prophecies of the Almanack-makers (Collier's *Biblio. Cat.*, i. 207; see 1618).

1618. *The Owles Almanack.* [A woodcut on the title-page of an owl reading in his study.] By Laurence Lisle.

This publication attracted a good deal of attention. It was considered to be an imitation of Dekker's *Raven's Almanack*, 1609. The tract (says Mr. J. Payne Collier) is by no means without shrewdness and drollery, and, although not by Dekker, has a good deal of his style, but with more method than he gave himself

time to observe. It mentions (p. 12) Marston's play by the title of "The Fawn," Reeton's "Pasquills Mad-Cap," Dekker's "Bellman of London" and "Lanthorn and Candle-light," with various ephemeral productions and temporary allusions—among others to "Madame Vice, or Olde Iniquity in the Comedy." On the last page (57) the burning of the Globe Theatre and "the plucking down of the Cockpit" are mentioned, with a notice of Kempe's great achievement, "the horrible dance to Norwich," though why that epithet is applied to it is not explained. The whole is introduced by what is headed, "The Owles Epistle to the Raven," where "the Raven's Almanacke" is termed "a hotch-potch of calculations." It enumerates many of the signs of shops in Cheapside, such as "the Ram, the Bull, the Crab, Capricorne, etc., only the young wench (called Virgo) would by no means sit in any shop in that streete, because so many gallants lye over the stalls, courting every handsome woman there." It is full of variety, but nobody thought fit to own it (J. Payne Collier's *Biblio. Cat.*, i. 207).

1623. *Vox Graculi, or Jack Dawes Prognostication. No lesse wittily, than wondrously rectified for the Elevation of all Vanity, Villany, Sinne and Surquedrie sublimate, keeping quarter in the Courts, Cities and Countries of all Christendome: For the yeere 1623. Sæpe malum hoc vobis prædixit ab æthere Cornix.* Published by authority. 4to., 39 leaves.

A woodcut of a jackdaw sitting at a desk writing, with books and instruments, occupies a considerable space on the title-page.

This may be regarded as another imitation of Dekker's *Raven's Almanack*, issued in 1609; in fact, by some it has been regarded as by Dekker himself. The dedication here is subscribed J. D.—possibly intended, Mr. Payne Collier thinks, to be mistaken for I. D., "and thus an additional number of purchasers secured for what in most respects is an inferior composition" (*Biblio. Cat.*, ii. 480).

1630. About this date appeared two Almanacks which I think belong respectively to the class of which I am writing:—

(1) *The Husbandman's Practice, Or Prognostication For Ever; as teacheth Albert, Alkind, Haly, and Ptolomy, with the shepherd's perpetual prognostication for the weather.* London. Printed for Will. Thackeray in Duck-lane, 12mo., *n.d.* Hazlitt's *Bib.*, p. 485.

(2) *The Doubtfull Almanack. Or, a very suspitious presage of great Calamities yet to ensue.* By G. Wither. *Sine notâ*, 4to., 4 leaves. [This publication was disclaimed by Wither: Hazlitt, p. 7.]



JOHN QUINCY ADAMS ON GRAY'S ELEGY.



THE *New York Times* of 21st June, 1885, prints a letter by John Quincy Adams relating to a minute point of verbal criticism. It is said to be now first printed from the papers of the Hon. R. G. Greene, by permission of his son.

Roscoe G. Greene, Esq., Portland, Me.

WASHINGTON, 4th March, 1840.

SIR,

Your letter of the 22nd ult. gave me the first information that a serious question exists, in the Court of Poetry and Taste, with regard to the punctuation of the first line of Gray's *Elegy*. It is not identically the same, but near akin to the famous question between a comma and a semicolon in the Constitution of the United States, upon which certain profound grammatical politicians have maintained that the limitation of the powers of the Congress of the United States entirely depends.

Between a comma and a semicolon in the construction of a sentence, whether in prose or verse, there may, no doubt, be an immense difference of meaning, and in so exquisitely beautiful a poem as Gray's *Elegy in a Country Churchyard*, every shade of meaning which addresses itself to the tenderest and most virtuous sensibilities of our nature has its interest. One of the highest excellences of that poem is the elevation to which it raises "the short and simple annals of the poor"—the deeply affecting imagery with which it contrasts their useful toil, their humble joys, and destiny obscure with the boast of heraldry, the pomp of power attendant upon worldly grandeur and stimulant of ambition. The graveyard is, of all other places upon the earth, the spot for demonstrating the natural equality of mankind. No land of slavery could ever have produced Gray's *Elegy*.

But as the various modes of punctuation for the reading of the first line—

The curfew tolls the knell of parting day,

is that to which I have been accustomed; and with or without the comma after the word "tolls" the difference of meaning is so slight that the saving of time and ink to write down the comma would be a sufficient reason with me for omitting it.

The cesural pause, mentioned by the English writers on elocution incidental and peculiar to the English decasyllabic verse, falls in this line at the close of the sixth syllable, after the word "knell"—

The curfew tolls the knell...of parting day.

But if you put a comma after the word "tolls," the cesural pause must be there also, and to my ear it gives a stiffness to the whole line, which has otherwise an easy and natural flow.

In the edition of Gray's works by Matthias, in two large quarto volumes, published in 1814, there is a facsimile of the original manuscript of the elegy, by Gray himself, in which the line is written—

The curfew tolls the knell of parting day,

and so I have no doubt it should always be written.

I am very respectfully, Sir,

Your obedient servant,

JOHN QUINCY ADAMS.

"ONE LINE IN MY ALBUM, WITH YOUR AUTOGRAPH
SIGNATURE."

[The following album verses appear in *Rosebuds Rescued*, etc., by Rev. Samuel Charles Wilks, M.A. London, 1835.]

An *Album*, dear lady! an album to call it,
Yet permit such a pencil as mine to encrawl it;
Ask the Muses or Graces; but as for poor me,
As an album it was, it an album shall be;
Unless in the place of a wit or a poet,
To which I've no title, and right well you know it,
You command me to pen some celestial truth
That shall cheer you in age, as it guides you in youth;
And make e'en an *Album*, with all its *gay dyes*
(Strange misnomer!), a lamp in your path to the skies;
That shall teach you true wisdom, whatever your lot,
Were it sparkling in palace or blooming in cot;
Enshrouded in russets, or fluttering in silks;
But I ne'er give my autograph—

SAMUEL CHARLES WILKS.



GROTIUS ON THE AMERICAN RACES.



THE origin of the native races of America has been abundantly discussed, and the literature relating to the topic would, if collected, make a fair and valuable library. Mr. Goldsmid has added to his *Bibliotheca Curiosa* a translation of two curious tracts on this subject.* Of these we may now give a brief description. The *Dissertatio de origine gentium Americanum* first appeared at Paris in 1642 (not 1542, as stated in Mr. Goldsmid's introduction) in a small quarto of fifteen pages. He held that as the Isthmus of Darien had been thought impassable by the peoples of the two continents, a double origin must be sought for the Americans of North and South. With the exception of Yucatan, he believed that North America was colonized by European Northmen; the Peruvians, he thought, were Chinese immigrants, and the Moluccas furnished the people of the more Southern territory. His arguments were contested by George Hornius in *De Originibus Americanis* (Hagæ Comitum, 1652), and by Ioannis de Laet in his *Notæ ad Dissertationem Hugonis Grotii* (Amstelod, 1643). "This learned essay," says Field, "was written to refute the arguments of Hugo Grotius, who controverted the theory of their Scythian descent. In 1642, Grotius maintained that the Indians of America, North of Yucatan, derived their origin from the Norwegians, who emigrated by way of Iceland, Greenland, and Labrador. That Yucatan was peopled from Ethiopia, he established from some rumour which had reached him of their practice of circumcision. That Peru was populated by the Chinese, he finds proof from their worship of the sun, their architecture, and their laws, which he confirms by repeating some tradition, which he fathers upon Herrera, of the wrecks of Chinese vessels found on the coast of Patagonia. Lastly, he asserts the origin of the inhabitants of the southerly portions of South America, in the natives of New Guinea, and the Moluccas. Laet controverted these theories in the treatise first printed in 1643, and effectually demolishes most of the arguments of Grotius by proving the statements on which they were founded to be fallacious. On the ruins of his antagonist's theoretic structures, Laet erected a hypothetical edifice quite as frail. The Canaries afforded a convenient half-way station; and having read in Pliny that the remains of ancient buildings had been seen on some islands on the coast of Africa, he thinks the Spaniards, troubled by the Carthaginians, modelled some vessels after those of their enemies, sailed to the Canaries, and subsequently drifted to Brazil, which they peopled. Laet inclines also to credit the story of Prince Madoc's Welsh immigration, and

* *Bibliotheca Curiosa. On the Origin of the Native Races of America.* A Dissertation by Hugo Grotius. To which is added a Treatise on Foreign Languages and Unknown Islands, by Petre Albinus. Translated from the original Latin and enriched with Biographical Notes and Illustrations by Edmund Goldsmid, F.R.H.S. Privately printed. Edinburgh, 1884. 8vo, 63 pp.

argues favourably to its adoption. He, however, gives the greatest credence to the hypothesis of the Scythian population of North America, and labours hard to establish it. He also thinks it probable that the Pacific Islands contributed to populate the western coasts of South America. Grotius, in a treatise printed in 1643, replied with much more hauteur than logic, and with scarcely any addition of argument. To this Laet responded with his second treatise, entitled, *Responsio ad dissertationem secundam Hugonis Grotii de Originibus gentium Americanarum*, Amsterdam, 1644."

It was at his suggestion that Horn wrote. In 1714 there appeared, *Petrus Albinus commentatio de linguis peregrinis atque insulis ignotis*. Edidit S. Cranthius. *Accedit H. Grotii de origine gentium Americanarum dissertatio*. Vittembergæ, 1714, 8vo. Two copies of this are in the British Museum. The tract of Albinus was apparently then first printed, although the author died in 1598.

Petrus Albinus, Nive montius, was the Latinized name of Peter Weiss, of Schneeberg, where he was born in the sixteenth century. This learned Saxon studied at Leipzig and Frankfort. He became Professor of Poetry at the University of Wittemberg. He was Secretary of the Elector of Dresden, and wrote much on the history of Saxony. His Latin poems were printed at Frankfort in 1612, and are included in the collection of Gruteo. He died August 1, 1598.

Grotius mentions, but only to reject, the theory that the Jews had reached America. This notion has had unexpected consequences, for Mormonism is based upon it.

WITH AN ALMANACK.

[The following verses appear in *Rosebuds Rescued*, etc., by Rev. Samuel Charles Wilks, M.A. London, 1835.]

If an almanack teach us that life wears away,
 It tells us how short-lived our sorrow ;
 If it register joys that must quickly decay,
 It points out far brighter to-morrow.

For then, when the grave shall conclude the brief year
 Of earth-born vexations and pleasures,
 To the Christian, uprising aloft from the bier,
 New worlds shall but open new treasures.

May the lot then be Emma's *both* portions to know,
 That to mortals or seraphs are given ;
 On earth, every blessing that earth can bestow,
 With reversion of blessings in heaven.



DICKENS-COLLECTING.



HAVING proved a friend to the collectors of the writings of Thackeray, Mr. Charles Plumptre Johnson has issued a little volume of *Hints to Collectors of Original Editions of the Works of Charles Dickens* (London: George Redway). The title very clearly indicates the scope of the book. It is not a Dickens Bibliography, and makes no attempt to estimate the wide-reaching influence of the most popular of modern novelists. The author confines himself to the form in which the writings of Dickens first appealed for public favour. "As there are many readers of Dickens's works, so there are many collectors of them in original editions. The causes of the popularity of Dickens's books among collectors are not difficult to trace; everybody can understand and appreciate them; they are illustrated by the greatest masters of the art of book-illustrating, and, finally, there are numerous subtle differences between the various editions, and even between various states of the plates in the same editions. It is these very differences that add so much zest and excitement to a collector's pursuit, and, at the same time, render a trustworthy guide absolutely necessary."

The rage for the early editions of Dickens has led to some curious frauds. The words "Second Edition" have in some cases been skilfully erased, and in others facsimiles have been passed off as the genuine article. Mr. Johnson's list contains full collections of forty-four works by Dickens in their original form. This is followed by a selection of Dickensiana, a list of thirty-six dramatic pieces based on the novels, and an account of seventy-three portraits of Charles Dickens. Mr. Johnson mentions that in his own collection there are ninety different representations of the author of "Pickwick." The commercial value of the first editions is considerable. Taking the highest prices quoted by Mr. Johnson, it appears that a collector may have to give £200 for a fine set of the first editions. Doubtless some of these rarities he would acquire at a lesser price by those happy accidents which cheer the path of the book-hunter.

We may conclude by quoting some general hints which Mr. Johnson addresses to young collectors: "If you have a book with uncut edges, and are sending it to be bound, keep the margins intact and have only the top edges gilt. If you have a book, issued in parts or otherwise, with an illustration on the cover, bind the cover in and thus preserve the illustration. Do not necessarily refuse a rare book because it is soiled; if perfect and not torn, a good binder can clean it and make it into a fair copy. Don't go to auction-rooms and bid yourself, in the expectation of getting a bargain; you won't succeed! Dealers will be there, who know the market value of Dickens's books, and of other books, too, better than you will ever know it, and will take care that, if a book 'goes cheap,' it does not

go to you. If you see a book, which you want badly and cannot get elsewhere, is to be sold at auction, ask your bookseller to buy it for you ; he will only charge you ten per cent. on the price, will take care it is perfect, and will not give more than its fair value, unless you insist on it. Go to a bookseller of position and ability ; an ignorant bookseller is worse than a dishonest one, as the former, in ignorance, buys and sells pseudo first editions that the latter would not dare to deal in. Give your bookseller a list of your wants, and he will sell you genuine books at a fair profit. They will certainly be better worth what you pay for them than your 'bargains' in the auction-rooms."

HOW TO FORM A LIBRARY.

[We take the following from *The Book Buyer*, and should like to know if a library was ever collected in accordance with these maxims.]

A well-known author recently commended the following rules to be observed by youthful readers who are beginning the collecting of books :—

I. Set apart a fixed sum, weekly or monthly, as the case may be, in proportion to your income, and spend that and no more for books.

II. Always devote a portion of your money to acquiring works of reference.

III. Never buy a worthless book or edition.

IV. Take care not to buy too many books of one class.

V. Do not, at least until you have a fair show of books, be deluded into buying sets of an author.

VI. Do not spend too much on magazines.

VII. Be particular as to the binding of your books.

VIII. Keep a catalogue of your books, entering in pencil inside each the date of purchase and the cost, and in the catalogue all particulars as to loans.

IX. Take care to read what you buy, and buy only what you will read.



THE AUTHOR OF THE FIRST TEETOTAL TRACT.



OME millions of tracts are circulated every year, and it may not be without interest to look back at the forerunner of this multitudinous race. "Teetotalism" in an organized form is not much more than fifty years old, its half-century having been celebrated in 1882. There have been water-drinkers in all ages, but the advocacy of abstinence from intoxicants as a moral and social duty belongs to the present century. So far as the present writer is aware, the first distinctly "total abstinence" tract was written by Mr. Joseph Brotherton, M.P., who was born 22nd May, 1783, at Whittington, near Chesterfield, Derbyshire, where his father had a boarding-school, and was also an officer of the Excise. The father, Mr. John Brotherton, removed to Manchester in 1789, in consequence of a promotion in the Excise, but soon afterwards began business as a cotton-spinner. In this enterprise his brother-in-law, Harvey, joined as a sleeping-partner. Young Brotherton had at an early age shown great interest in the mechanical operations of his father's business. A remark that he had "commenced life in a factory" was afterwards somewhat misunderstood, for in the ordinary sense he was never a "factory lad." He owed much to the influence of a good mother. As a boy he would rise at four to learn lessons in shorthand, French, and other subjects. As a youth he took extensive notes of the scientific lectures which he heard, and illustrated them by occasional drawings. About 1802 he became partner with his father, and on the death of Mr. Brotherton, senior, the firm became Brotherton, Harvey, and Co. In 1819 Joseph Brotherton retired from business with a modest competency, which supplied his simple wants, and left him free to devote his talents and energies to the public service. His views were more enlightened than those of some of his contemporaries, and so far from objecting to the proposals for legislative protection of factory children, he was a strenuous advocate of the Bill introduced by the first Sir Robert Peel. He was an ardent but judicious political reformer, and took part in the local Volunteer movement of 1804. In 1805 he began to attend the Bible Christian Church in Salford. In 1806 he married his cousin, Miss Harvey, and in 1809 they adopted the practice of vegetarianism and total abstinence from intoxicating liquors, which had been made a rule of Church membership. Mrs. Brotherton compiled a volume of *Vegetable Cookery, by a Member of the Society of Bible Christians*, which was issued in numbers in 1812, and afterwards as *Vegetarian Cookery, by a Lady*. The introduction was written by Mr. Brotherton, but in the later editions was modified by Mr. James Simpson. After the death of the Rev. William Cowherd, the founder of the sect, the pulpit was occupied for a short time successively by the Rev. James Clarke and the Rev. James Scholefield; but about 1818 Mr. Brotherton was induced to undertake

the duties of pastor. Mr. Brotherton took an active interest in local affairs, helped in the reform of the Salford "Booth Charities," and aided in obtaining better government for Manchester and Salford. At a time when party spirit ran high, and when the reformers were subjected to some social persecution, he was one of a devoted band who struggled against injustice and misgovernment. After the Peterloo Massacre of 1819, he helped in giving relief to the sufferers. The Bible Christian Church soon became a centre of active educational agencies, including night-classes, Sunday-school, and a semi-public library. The esteem in which he was held led to an invitation to him to contest Salford. He was elected, and remained until his death the representative of the borough, whose inclusion in the schedule of boroughs to be enfranchised was largely due to his exertions. It was not included in the Bill as at first introduced. He was opposed in 1832 by Mr. William Garnett; in 1835 by Mr. John Dugdale; and in 1837 by Mr. Garnett, who secured 888 votes, whilst Mr. Brotherton had 890. Mr. Garnett tried once more in 1841, but only received 873 votes, whilst Mr. Brotherton had 991 votes. In 1847 and 1852 he was returned unopposed, and at each election his expenses were defrayed by his constituents. He continued his ministrations at the chapel whenever his Parliamentary duties allowed, and he conducted the service the last Sunday of his life. In Parliament he was the unflinching advocate of free trade, reform, and national education. He was the chairman of the Private Bills Committee, and his integrity and steady abilities made him one of the most useful men in the House of Commons, although he made no claim to oratorical ability, and had no aristocratic connections to smooth his path. His unruffled temper and love of conciliation and peace-making won for him friends even amongst his political opponents. When Lord Palmerston visited Salford in November, 1856, Mr. Brotherton was one of those appointed to welcome him and in doing so said, "I am no party man; my country is my only party." This was a fitting epitome of his entire career. Lord Palmerston, in replying, paid a high compliment to Mr. Brotherton, whom he described as "a man whose support every Government must be proud of, and whose support would never be given unless he believed it to be justly due—a man who by his personal and public conduct has acquired for himself the esteem and respect, and, I may say, the affection of all the members of that House of which he is so distinguished a member—a man who has not an enemy in the world unless it may be some aspiring orator, whose intended display my honourable friend has cut short at midnight." In the House he was notable for the constancy and punctuality of his attendance. When he had taken charge of the Private Bill work, he was invariably in his place during the first half-hour of the sitting, when the business of the House appeared to be a duet between the Speaker and Brotherton, from the frequency with which he rose from the Treasury bench to move the Bills through their various stages. No man gained more completely the ear of the House, and when he rose, the severe simplicity of his dress, relieved only by a constant flower in

his button-hole, he had the attention alike of political friends and foes. The only exceptions were the noisy but not ill-natured demonstrations against his desire for a ten-hours Act of Parliament. For many years he made a determined effort to abridge the hours of debate, and when the clock stood at midnight he would rise to move the adjournment of the House. This proposal would be met by a chorus of cheers, groans, hootings, cock-crowings, bellowings, and other discordant cries. This protest he repeated so frequently that it had gradually some effect upon the practice of the House, and what is now known as the half-past twelve rule represents what he strove for.

In the course of the debate on Mr. Villiers's motion for the repeal of the Corn Laws, in February, 1842, Mr. W. B. Ferrand made a personal attack on Cobden and Brotherton. Of the latter he said:—"The hon. member for Salford, it is true, had long retired from trade; but so horror-struck was he with the cruelty and oppression of the factory system by which his enormous fortune was amassed, that he had determined upon spending the remainder of his life in assisting to amend it." Mr. Brotherton, in reply, after denying the accuracy of a statement about Mr. Cobden, said:—"Again the hon. member had classed him among those who make the ledger their prayer-book, the counting-house their church, and mammon their god. If he had done so he certainly had not reaped the worldly fruits which the hon. member supposed to be derivable from such a course of life. His riches consisted not so much in the largeness of his means as in the fewness of his wants." This last phrase became historical, and is inscribed on Brotherton's statue in the Peel Park, Salford. The powerful speech of which this pregnant sentence forms part was printed in pamphlet form, and many thousands were circulated. Amongst the pamphlets bearing his name are several letters to the electors of Salford, and a speech in favour of vegetarianism (Colchester, 1848). He edited and wrote the preface to the Rev. William Cowherd's *Facts Authentic in Science and Religion* (Salford, 1816). He was also the writer of the essays on abstinence from intoxicating liquors and animal food which appeared in a series of tracts entitled *Letters on Religious Subjects*, printed at Salford about 1819, and reprinted in the following year at Philadelphia. The first of these is regarded as the first total abstinence tract published either in England or America. Mr. Brotherton's death was sudden. On January 7th, 1857, he left his home, at Rose Hill, Pendleton, to fulfil an engagement in Manchester. He got into a 'bus, and entered into conversation with two of his oldest and most intimate friends, Sir John Potter and Sir Elkanah Armitage. When the 'bus had gone some distance, Sir John noticed a sudden change in Brotherton's face; after a few muscular spasms he leaned back and died, speechlessly and painlessly. The 'bus was stopped and the body taken to the house of Mr. G. Southam, in the Crescent, but life was quite extinct. He was buried 14th January, 1857, at the Salford Cemetery, where his body was the first interred. He had chosen the situation for his grave only five days before his unlooked-for death. The funeral was an

emphatic testimony of the esteem in which he was held, for the long procession included representatives of the Corporations of Manchester and Salford, and of most of the other public bodies in the two towns. The Bishop of Manchester was not the least conspicuous mourner in the long procession that followed to the grave the man who had continued the multifarious duties of Dissenting minister, magistrate, guardian, and member of Parliament. After Mr. Brotherton's death there was a public subscription, which was applied (1) in the purchase of an annuity of £16 for the purchase of books to be presented to five local institutions; (2) in a monument in the cemetery; (3) in a bust in the Manchester Town Hall, and in the erection of a bronze statue in Peel Park, Salford. This was the work of Mr. Matthew Noble, and was inaugurated 6th August, 1858, when a remarkable tribute to the memory of Mr. Brotherton was made by Dr. J. P. Lee, the first Bishop of Manchester. On one side of the pedestal are the words, "My riches consist not in the extent of my possessions, but in the fewness of my wants." This, it will be seen, varies verbally from the reports given in Hansard. The thought is one that can be traced in various authors.

No more appropriate site for the statue could have been selected than Peel Park. Mr. Brotherton was a member of the Committee of the House of Commons which in 1849 inquired into the paucity of public libraries in England, and this suggested to him the establishment of one in Salford. He found a munificent helper in Mr. E. R. Langworthy, and before the passing of the Free Libraries Act a beginning was made by a library attached to the museum in Peel Park. This has since grown into a large library, natural history museum, and gallery of art, and is one of the most popular institutions in the provinces. Mr. Edward Edwards, who had much conversation with him on this subject, says:—"Simplicity of character and single-mindedness were, indeed, Mr. Brotherton's special characteristics. He had certain personal peculiarities, such as are commonly called crotchets. He was a water-drinker, a vegetarian, and a local lay-preacher, as well as a successful merchant; a most laborious member of the House of Commons, and an excellent but always honest tactician in the management of the Private Bill business of that House—of the burden of which, for many years, he had a large share. But he was everywhere the same man. Whether you talked with him in the library of the House, in the Mayor's parlour at Salford, amidst the primitive surroundings of his little house at Broughton, or at the gorgeously decorated table of some wealthy Manchester merchant, that union of quick intelligence with imperturbable placidity, of strong political views with entire fairness, moderation, and charity towards their opponents, was the uniform impression which his conversation left. And so it was, too, with his treatment of subjects of graver import in the pulpit of the quiet meeting-place in Salford, where for many years he ministered. However small one's sympathy with his special tenets and his notions of Church discipline, an impartial listener could hardly hear him without deepened respect. During the recess of Parliament he would expound a knotty

chapter of the Old Testament in the same quietly impressive and placidly earnest manner with which he was wont to bring a Bill into Parliament. The observer might find neither the exposition nor the Bill to be at all to his liking; but he would go away with the conviction that, alike in the House and in the chapel, Mr. Brotherton was seeking truth and following duty according to his convictions, without aiming at any indirect or bye ends of his own. The public sense of his services to the Salford Borough Library, and to many other local institutions, as well as of his more conspicuous labours in Parliament, was marked at his death by a public funeral of unwonted solemnity, in which men of all parties and of very varied social rank took part. Among the foremost mourners who took their parting look as the coffin was lowered, were two other founders of Free Libraries for the people—Sir John Potter and Sir William Brown. Within about five years both of them had been carried, amidst similar demonstrations of more than usual public respect, to the like quiet resting-place.”

In addition to Noble’s statue, which is photographed in Plant’s “Account of Peel Park,” there are various other representations of Brotherton. A painting by Westcott is in the Peel Park Museum. Another, by William Bradley, is in the Salford Town Hall. A bust and memorial tablet are placed in the Bible Christian Church. There is a medallion in high relief of him at Brotherton Terrace, Salford. There is a fine engraving by S. W. Reynolds, from his portrait of Brotherton. A wood engraving appears in the *Illustrated London News* of May, 1846; and another in the *British Workman*, June, 1857. A portrait of him as a young man is lithographed in John Barlow Robinson’s *Derbyshire Gatherings*, London, 1866, p. 42. A portrait from a photograph taken a few years before his death appears in the *Dietetic Reformer*, January, 1885. His widow died January 25, 1861, at the age of 79. His only son, James Brotherton, born April 19, 1815, was a barrister of the Middle Temple, but in 1851 was appointed Receiver-General of Inland Revenue. He died May 17, 1871. He was distinguished for his powers as a public speaker and for his fine musical taste.

Considering the extent of “Temperance Literature,” it is, perhaps, remarkable that so little has been done in the way of recording it. When the teetotal bibliographer arises, Brotherton’s small tract of a few pages will occupy a conspicuous position.

W. E. A. A.



REVIEWS.

Shakespeare Bibliographie 1883 und 1884. VON ALBERT COHN. Separat Abdruck aus dem Shakespeare Jahrbuch, Band XX. 8vo., pp. 44.

THE ever-increasing mass of writing about Shakespeare finds a faithful recorder in Herr Cohn. We have examined this list with much interest, and find plenty to praise and but little that calls for correction. The English translation of Brunhoffer (p. 6) was the work of the late Nicholas Trübner. On p. 7 Mr. Hall Caine's name is misprinted. The author of *Obiter Dicta* is wrongly given, on p. 17, as G. H. Radford: it should be Augustine Birrell. There were *two* editions of Sir John Picton's essay on Falstaff (p. 16), one printed at Liverpool and the other at Manchester. Amongst the curiosities mentioned is a volume of notes on Lamb's *Tales*, written by a native and printed at Calcutta.

WE have received the following catalogues:—Reeves and Turner, 196, Strand, London, W.C.; Clement Sadler Palmer, 100, Southampton Row, London, W.C.; Henry Gray, 25, Cathedral Yard, Manchester; James Coleman, 9, Tottenham Terrace, White Hart Lane, Tottenham, N.; George Gregory, 5, Argyle Street, Bath.; C. L. Woodward, 78, Nassau Street, New York (works relating to America); George Harding, 6, Sardinia Street, Lincoln's Inn Fields, London, W.C.; Robson and Kerslake, 22, Coventry Street, Haymarket, London, W.; Jonathan Nield, 3, Old Town Street, Plymouth; James Roche, 1, Southampton Row, Holborn, London, W.C.; J. M. Smith, 34, Card Gate, Retford; John Noble, 10 and 12, Castle Street, Inverness; Albert Cohn, 53, Mohrenstrasse, Berlin; James Fawn and Son, 16, Queen's Road, Bristol; C. Herbert, 319, Goswell Road, London, E.C.; Henry Young, 12, South Castle Street, Liverpool; U. Maggs, 159, Church Street, Paddington Green, London, W.; R. H. Sutton, 130, Portland Street, Manchester; E. Spencer, 270, Holloway Road, London, N.; Bertram Dobell, 62, Queen's Crescent, Haverstock Hill, London, N.W.; W. Downing, 74, New Street, Birmingham; Charles Lowe, Broad Street Corner, Birmingham; B. and J. F. Meehan, 32, Gay Street, Bath.

CORRESPONDENCE.

THE INQUISITION.

I POSSESS a square octavo Erasmus, *Apothegmatum opus*, printed *apud Seb. Gryphum*, 1544. At the back of the parchment binding the title "Erasmi" has been erased, and a cross put above it. On the title-page is the following memorandum in a contemporary hand:—

"No está prohibido este libro Mirore Yate pr conel (?). Catalogo nuevo del ano de 1583 y no está vedado, i.e., firmelo a 30 de Septiembre de 1589.—ISIAZ DIEGO ASDEYETE T . . ."

The remaining letters are worn away. Also the following lines of the text have had the pen run through them:—

"Nunc mundas undique; plenus est sodalitatibus, sed titulis plausibilibus, ac religionis lenocinio commendatis. Nec his fortasse dedisse nomen expedit viris insigni virtute præditis, eo quod major pars, quæ fere deterior est, sæpe cogit facere, quot nollent, aut abstinere ab eo quod erat factu optimum."

This book was bought at Madrid in the market-place for one real in 1868, and given to me along with some other books bought at the same time. Is this one of the books which passed through the hands of the Inquisitors; and, if so, are there many more known of?

H. C.

Athenæum Club, Liverpool.

A HEBREW ALMANAC.

I THINK your readers will be interested in an account which Dr. A. Neubauer gives in the *Jewish Chronicle* of "A Hebrew Whitaker." It is as follows :—

"Almanacks or yearly periodicals on Jewish matters have been published in various countries and in various languages. The first was the *Messef*, begun in 1784, and continued to 1811. This was followed by the *Bikkurey ha-Ittim*, the *Kerem Hemed*, the *Yeshurun*, and many others, the names of which, I think, my readers will not care to know. The contributors were contemporaries of Mendelssohn, Rapaport, Luzzatto, Geiger, not to speak of many still living *savants*. They are all in Hebrew, and mostly devoted to learning and original poetry. Busch and Wertheimer's *Jahrbücher* in German are less learned and more popular, but without any practical object. Of the same category is the *Annuaire de la Société des Études Juives*. Two years ago Rabbi I. Luncz began with an almanack chiefly concerning the Holy Land, which is partly learned and partly devoted to the state of the Jews in Palestine. The present yearly publication, the *Ha-Assif* for 5645—1884-5, edited by Nathan Sokolov, is a real imitation of our Whitaker. It contains general articles on the Stock Exchange, banks and banking business, on Post and Telegraphs, on Railways, on Army and Navy, on Schools and Universities, as well as Law Courts in Russia, with the Jewish (Karaitic as well as Rabbinitic), Russian, Gregorian, and Mahometan calendars. Moreover, we find there an account of all the new discoveries in science and art made during the year 1883-4, and of all the important events of the same year, classified according to months. It is really marvellous how minutely everything, even the £500 which the Prime Minister granted to Dr. Ginsburg for his splendid edition of the Massorah, is reported in a few pages.

"We see here with pleasure the announcement of a Hebrew translation (with corrections and additions according to the most recent researches made in various libraries) of Dr. Graetz's *History of the Jews*; I hope Warsaw will be quicker than the English translators, of whom nothing has been heard yet. Very useful are the chronological data—not, however, always accurate—of Jewish history from Adam down to the death of R. Simeon Schreiber, Rabbi of Cracow and Member of the Austrian Reichsrath. Extremely *diplomatical* is the following record:—'Moses, son of Shem Tob of Leon, born towards 5010—1250, Talmudist and distinguished Kabbalist, who found the Zohar, composed several Kabbalistical works, and died in the year 5065—1285.' The data for the chronological history of the Karaites are also given, as well as those of general history. There are chapters on medicine. Institutions and endowments made by Jews in 1883-4 are described, and obituaries of distinguished men in Israel who died in the same year are also given. This is followed by the history of the congregations of Warsaw, Wilna, Minsk, and Moscow. These are summarily the contents of the first part.

"Other parts are rather literary. Let me begin by mentioning reviews on Mr. Oliphant's *The Land of Gilead*, on Disraeli's *Tancred*, on George Eliot's *Daniel Deronda*, on Auerbach's and Kompert's collected works. It may be seen from this variety of reviews that the Jews in Poland and Russia are interested in other literature than that of the *Talmud* and its commentaries. In fact, it is astonishing to find that scarcely any casuistical book is surveyed in the *Ha-Assif*. Critical works on the *Talmud*, such as Weiss's *Geschichte der Tradition* (in Hebrew, three volumes), are as freely treated as in a German, French, or English periodical. Among original articles we find, in the first instance, the history of the Vizir Samuel, the Prince of Grenada, by Dr. Harkavy, translated from the Russian, which is, on the whole, inaccessible to the greater part of students of Hebrew literature; besides, the Hebrew verses relating to the history of Samuel are given in the original. Reifmann has an interesting article on the language of plants mentioned in the *Talmud*; S. J. Finn gives a clear and learned article on the Aggadah (a subject which is now worked out so elaborately by Dr. Bacher, of Buda-Pesth), and Slonimsky writes on the institution of the Calendar. An article on trade amongst the Jews during the times of the first and second Temples, by E. Atlaz, is, on the whole, taken from Herzfeld's *Handelsgeschichte der Juden*, but there are some new items in it. In the biographical department we find biographies of the printer Oppenheim, of Zunz, and Slonimsky. Of novels there is nothing original. Mappu was not followed by any original writer of novels in Hebrew. A special part (the fourth) is filled with poetry by Tur and Gottlober on the occasion of Sir Moses Montefiore's centenary. To Levinsohn, the literary reformer of the Jews in Poland, Herr Gottlober devotes the ninth part. Besides the poetry mentioned above, there are many other verses, which are followed by ethical sayings (משלי) in prose, by B. Mandelstam. An article on meteorology concludes the volume. Nothing is wanting, not even advertisements, which may perhaps be a guarantee for the regular continuation of the *Ha-Assif*; for many good publications of a similar kind, as we have seen above, have begun without having had a long life.

"It is useless to argue why the Jews do not read what they want to know in the language of the country where they live. We must have it at present as it is. The greater part of the Jews in

Russia cannot read Russian, as the greater part in the East cannot read Turkish, Arabic, and Persian. Knowledge in the modern sense, out of which civilization is the result, must therefore be communicated to them in a language they can understand. We cannot have any objection to Hebrew, since it is a language so universally taught amongst Christians, and were it not for the use of the Jews in these semi-civilized countries, the habit of Hebrew writing would have already died out. Their Hebrew is in general not classical; how could it indeed be so if they have to write on subjects unknown to the old Hebrews? Has not every language to borrow new words and new expressions? What we dislike in Hebrew articles is the constant use of German words with Hebrew characters, by which the writer tries to be better understood than by his newly invented Hebrew. If a man cannot make himself understood in the language he writes, or if the language is not appropriate enough for the exposition of his subject, he had better leave it alone altogether. We find in general that the expressions are easy enough for exposing a real and positive subject of any branch whatever; it is only when the writers insist in prefixing to their articles preambles with metaphysical or highly flourishing periods that they become obscure and unreadable. Let me compliment the editor of the *Ha-Assif* for not having admitted articles in the German jargon, which we are sorry to say has still weekly organs in Galicia, Hungary, and even in London. In my opinion he ought to have avoided even the German advertisements with Hebrew characters, but this could scarcely be reasonably asked from a commercial point of view."

So far Dr. Neubauer's article. When was the first Hebrew almanac issued in England?

A GENTILE.

THE BOOKWORM AGAIN.

I HAVE been somewhat surprised and much amused at the correspondence which has appeared in various book periodicals anent the bookworm, as if it were a rare sort of beast. I can only account for the excitement among "biped bookworms" from the fact that old book-collectors care very little for natural history, and naturalists care less for old books. I have found the animal referred to many times in old books, but then when a lad I dabbled a little in entomology. The descriptions which have appeared, both of the grub and the mite, are all perfectly accurate. The grub, as a rule, is the larva of a beetle, and that is the marauder who makes burrows. The acarus seems only to live on the paste and glue in the binding. The grub mentioned by your correspondent in your June number (Mr. Cecil Deedes), which had developed into a brood of minute flies, had evidently been attacked by another aerial corsair, the ichneumon fly, and had fallen a victim to it. Any of your readers will find a reference to all these insects in Kirby and Spencer's *Introduction to Entomology*, vol. i., 1860, p. 138, and perhaps the information to be found there may suggest some means of checking their ravages. Mr. Deedes must not lay "the flattering unction to his soul" that these tiny vagabonds will not attack vellum, as I have several volumes bound in vellum which appear as if their backs had been peppered with minute shot. The books are in Latin, and in some cases the animals have digested whole lines. One book which I had, a copy of Stephen's *Scriptores de Re Rusticâ*, was a sad mess. And yet, from the way the worms had gone through a date written inside a cover, though the books were two hundred and three hundred years old, all the mischief had been done since 1844.

J. WHITELEY.

2, Princess Street, Halifax.

JOSIAH COALE.

I SHALL be glad if some of your readers can tell me the place of printing of "*The Books and Divers Epistles of the Faithful Servant of the Lord, Josiah Coale; Collected and Published, as it was desired by him the Day of his departure out of this Life. The Memorial of the Just is Blessed; the Righteous shall be had in Everlasting Remembrance: But the Name of the Wicked shall Rot.*" Printed in the Year 1671."

Much of this book seems to have been written in gaols in various parts of England. "The Second Epistle to Friends in *Maryland*" (pp. 63-70) is dated "From the Common Goal in *Kendal*, in *Westmoreland*, this 29th of the 7th Moneth, 1665;" and "An Epistle to the Flock of God who are called to bear Testimony for the Name of the Lord at this Day, through Sufferings" (pp. 71-79), is dated "From the Common Goal in *Kendal*, the place of my Confinement for the Testimony of Jesus and for the Word of God, this 18th of the 7th Moneth, 1665." Some indifferent Alexandrines (pp. 111-113), entitled "A Few Lines to the Church of *Rome*," were "Written in *Bridewel*, near *Lancston* in *Cornwall*, the 11th Moneth, 1664."

The postscript to the book is interesting as showing the amenities of seventeenth-century theologians. It runs as follows :—"A TESTIMONY CONCERNING LUDOWICK MUGGLETON. For as much as I have been informed, that *Ludowick Muggleton* hath vaunted concerning my departure out of the Body, because of his pretended Sentence of Damnation given against me, I am moved to leave this Testimony, concerning him, behind me : viz., *That he is a Son of Darkness, and a Co-Worker with the Prince of the Bottomless-Pit, in which his Inheritance shall be forever.* And the Judgment I passed on him, when with him, stands seal'd by the Spirit of the Lord, by which I then declar'd unto him, *That in the Name of that God, that spanneth the Heaven with his Span, and measureth the Waters in the hollow of his Hand, I bind thee here on Earth, and thou art bound in Heaven; and in the Chain under Darkness to the Judgment of the Great Day thou shalt be reserved: and thy faith and strength, thou boastest of, I defie, and trample under Foot.* And I do hereby further declare the said *Ludowick* to be a false Prophet, in what he said to me at that time, who told me, *That from henceforth I should be always in fear of Damnation, which should be a Sign to me, that I was damned;* which Fear I never was in since : so that his Sign given by himself, did not follow his Prophesie, which sufficiently declares him to be a false Prophet."

It certainly is evident that all his imprisonments and sufferings had not subdued Josiah Coale's hatred of heresy, which appears to have amounted to personal animosity against the heresiarch.

ROBT. J. WHITWELL.

Kendal, 15th June, 1885.



BIBLIOPHILE'S KALENDAR.



At a recent meeting of the Society of Antiquaries Mr. Lambert exhibited some chalices and patens, a posset cup, and a small cocoa-nut cup. The church plate came from churches in Herefordshire. One chalice and paten were silver-gilt and of pre-Reformation date (*circa* 1450), and of the Nettlecombe type. Mr. R. Ferguson exhibited, by permission of the Corporation, the "Dormont" Book of Carlisle, containing the Elizabethan by-laws for the government of Carlisle and the by-laws of eight guilds of Carlisle. Both of these Mr. Ferguson had transcribed in a volume, which was also exhibited. This manuscript abounds with curious details of social life and manners.

WE take the following from the *Athenæum* : "The supposed autograph of Shakespeare which has turned up in the United States, and excited much attention there, was brought to light by Severn, the editor of 'The Diary of John Ward, Vicar of Stratford-on-Avon.' Severn found it pasted into a copy of the Second Folio, which he bought at Bath, and which bore the autograph of a John Ward, whom he believed to be the vicar of Stratford. Of course, if this signature were Ward's it would give some countenance to the otherwise improbable idea that the Shakespeare autograph is genuine. A facsimile of Ward's signature should be sent over and compared with the signatures of Ward attached to receipts for his salary as vicar, two or three of which are in the archives of the Corporation of Stratford. We have an impression the two signatures will not be found to tally."

IN the catalogue issued by Messrs. Robson and Kerslake there is a copy of the first edition of Walt Whitman's "Leaves of Grass," with proof portrait, a thin folio, in mottled calf extra, by Rivière, with the original cloth cover preserved. It was printed at Brooklyn, New York, 1855. The type of this edition was set up entirely by Walt Whitman himself. Inserted are several Reviews of the poems, and a copy of a letter to the author from R. W. Emerson, in which he says :—"I am not blind to the worth of the wonderful gift of 'Leaves of Grass.' I find it the most extraordinary piece of wit and wisdom that America has yet contributed. I give you joy of your free and brave thought. I find incomparable things said incomparably well, as they must be. I find the courage of treatment that so delights us, and which large perception only can inspire. I greet you at the beginning of a great career, which yet must have had a long foreground somewhere, for such a start. I rubbed my eyes a little to see if this sunbeam were not illusion; but the solid sense of the book is a sober certainty."

THE July part of the *Centralblatt für Bibliothekswesen* is interesting. The chief articles are "Zur Biographie und Bibliographie des Beatus Rhenanus," von Dr. Knod; "Ueber einen Katalog der Erfurter Universitätsbibliothek aus dem 15 Jahrhundert," von H. O. Lange; "Zur Entstehung der ältesten deutschen Bibelübersetzungen," von Dr. H. Haupt; "Benutzungsstatistik der Universitäts-Bibliothek zu Göttingen."

THE July *Magazine of American History* is a remarkably strong number. It opens a new volume, and also the promised series of Civil War papers. Its frontispiece is a portrait of President Lincoln. The seven standing departments are sustained, and the entire number is readable and attractive.

THE last issue of the *Annales du Bibliophile Belge* is almost entirely occupied by an interesting account of a rustic Belgian drama on the subject of "Esther," which was acted in 1774. This is followed by a bibliography of the dramas written on the romantic history of the Jewish queen.

MR. W. J. ROLFE, in the *Critic*, attributes to Tennyson a poem which appeared in the *Examiner*, 14th February, 1852, and which has hitherto eluded even Mr. R. H. Shepherd. Another version of "Hands all Round" is given from the *Examiner*, 7th February, 1852, and "The Penny Wise," from the *Morning Post*, 24th January, 1852.

WE have received from F. A. Brockhaus, of Leipzig, the catalogue of books now on sale forming the library of Dr. Carl von Noorden, which includes a remarkable collection of the books relating to German history.

MR. WALTER SCOTT has made several additions to his "Canterbury Poets." There are two volumes of the "Poetical Works of Robert Burns," one of which is devoted exclusively to the songs. An appreciative notice by Mr. J. Skipsey is prefixed to this neat and handy edition of the great Scottish poet. Another volume contains a selection from the poems and prose writings of Edgar Allan Poe. There is prefixed to it an appreciative critical notice of the wayward life and weird genius of one of the most original of American writers. Perhaps the most interesting of the series is the selection from William Blake, which makes that remarkable poet-artist really accessible to the multitude. The latest addition to this excellent series is a volume containing the best work of the ill-fated Chatterton. A biographical notice by Mr. John Richmond is prefixed.

THERE is nearly ready for publication in New York, *The Longfellow Collectors' Hand-Book*, which is to contain a bibliography of the first editions of the first American poet whose voice was effectively heard by the European public.

THE proposal to nickname the Revised Version the "Caperberry Bible" has excited much attention. The discussion has arisen upon the new reading of the fifth verse of the twelfth chapter of Ecclesiastes. In the old version this verse reads:—"Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and *desire* shall fail; because man goeth to his long home, and the mourners go about the streets." Dean Plumptre writes to the *Times* stating the authorities for its use. The word rendered "caperberry" does not occur elsewhere in the Biblical Hebrew, but does in the Talmud, and uniformly with the sense "caperberry." The word is also translated "caper" in the Septuagint and the Vulgate, showing that the Jews of Alexandria two hundred years before Christ and those of Palestine four hundred years after assigned this meaning to it, which gives it the authority of six continuous centuries. He further shows that almost all the commentators adopt this meaning, and that "desire" first appears as a guess or paraphrase in Luther. As to the meaning of the passage the Dean says:—"It finds a parallel in the language of Shakespeare. As Iago says that 'nor poppy nor mandragora' shall bring back sleep to the brain that is maddened with suspicion, so the preacher, in describing the failing powers of old age, puts in as the finishing touch that the most pungent stimulant to appetite shall fail to rouse it. It is quite in accordance with the context that that fact should be individualized by the 'caper,' as other facts had been by the 'almond tree' and the 'grasshopper.' It would not have been in accordance with it that those natural objects should have been followed by a vague abstract like "desire." Another correspondent writes to the *Times*, taking substantially the same view as Dean Plumptre. He says the Septuagint gives the Greek word "Kapparis," which the Vulgate reproduces in "Capparis," that is the caper, or *Capparis spinosa* of the botanists. He says:—"The pickled capers of modern cookery are the buds of the shrub, but the berries and leaves are reported to possess the same virtues. Hence, one of the epicures in Athenæus takes 'Ne ton Kapparin' (by the caper!) as a favourite oath, just as some modern gourmet might swear by some favourite sauce."

THE MSS. brought home by the Archduke Renier included a mutilated Greek fragmentary papyrus, said to be of the third century, containing matter corresponding to parts of Matthew xxvi. 30-34, and Mark xiv. 26-30, with some condensations and some changes of words. The theory is propounded by Dr. Bickell, that the fragment belongs to a Gospel narrative more primitive than either our first or our second Gospel. Mr. F. J. A. Hort says:—"The fragment comes, if I mistake not, from some early Christian writer who had occasion to quote the words of St. Peter and his master, and quoted them with free condensation, abridging the connecting links of narrative still more. Such a mode of quotation and reference is common enough, in early as in late times. Appeal has been made to the words by which the fragment represents 'cock' and 'crow' as signs of primitive purity; while the fact is that it replaces the rare word for 'cock' (*ἀλεκτῶρ*) used in all four Gospels by the common classical word (*ἀλεκτρυών*), and apparently replaces the very rare use of the verb 'call' (*φωνέω*) for the crowing of a cock, likewise found in all four Gospels, by a much more distinctive word (*κοκύζω*), for this use of which there is various classical authority. These are synonyms that an ordinary Greek writer might easily introduce unawares out of his own habitual diction; it is much less natural to regard them as due to a primitive Palestinian evangelist, and as having been weeded out by the authors of our extant Gospels. Except in the introduction of a single phrase out of St. Matthew, the fragment appears to follow St. Mark's narrative, and that (with one trifling exception) in the form adopted in recent critical editions. In this, however, as in other respects, much must remain obscure unless additional fragments are recovered, though some points may be cleared up when an exact facsimile is published. The whole fragment consists of the two middle quarters (to speak roughly) of six lines, which originally contained about twenty-eight letters each, with a morsel of a seventh line."

FROM the Corporation of Birmingham we have received the twenty-second and twenty-third reports, for the years 1883 and 1884, of the Free Libraries of that town. A special Act has been obtained, by which the limitation of the penny rate is removed, in order to provide for the maintenance of a School of Art. The Reference Library now contains 73,600 volumes, and the Shakespeare and Cervantes Collections destroyed by fire are being replaced as far as possible. An interesting feature is a series of explanatory lectures on various classes of books.

WE learn from *Il Bibliofilo* that another edition of the *Itinerario* of Lodovico Varthema has appeared at Bologna, under the editorship of Professor A. Bacchi della Lega, who speaks with high praise of the version published by the Hakluyt Society. There is a continuation of the notice of the *Contraffazioni trecentische tra padre e figlio Leopardi*.

MR. SAMUEL S. GREEN, A.M., has printed a paper on *Public Libraries and Schools*, in which he details the result of recent efforts to make them mutually helpful. The library of Worcester, Massachusetts, of which he is the librarian, made early efforts in this direction, and Mr. Smith writes on the matter with an enthusiasm that has the requisite basis of accurate knowledge.

WE have also read the twenty-fifth annual report of the Worcester Library, which now contains 61,204 volumes, and is doing substantial service to the city.

THE *Codex Egberti* of the Treves Library has been reproduced in photogravure, with an introduction and notes by Franz Xaver Kraus.





THE PENZANCE PUBLIC LIBRARY.

BY W. ROBERTS.

THE history of libraries generally is an exceedingly interesting and instructive one—interesting from the fact that, of all institutions now existing which connect remote antiquity with the present, libraries are essentially of the first rank and importance. Without in any way desiring to treat the subject in its broader aspect, or do more than merely refer to the serious loss the world has sustained in the burning of the Alexandrian Library, wherein the Arabs are said to have found books enough to “heat the baths of the city for six months,” it cannot, I think, be denied that there are many so-called libraries which contain, as Scaliger remarked of St. Victor’s, “absolutely nothing but trash and rubbish.” Rabelais refers to, and quotes a large number of titles of the books in, this place (*Pantagruel*, ii. 7).

Of the many attractions of Penzance, the Public Library is by no means the least important; and of the town’s acquired features it is certainly the most attractive. The library itself occupies a portion of the Public Buildings in Alverton; and as considerable headway has been made towards the erection of a new and detached edifice in a pretty part of the town known as “The Morrahs,” a few notes on the institution generally will not perhaps be unacceptable to readers of this periodical.

The library has been in existence since 1818, its progress from that date being slow but sure. Perhaps the two greatest epochs in its career were the munificent gifts of Mr. J. O. Halliwell-Phillips and Mr. Thos. Dawson. The collection presented by the former gentleman—numbering between 1,000 and 1,500 volumes, which occupy compartments wholly to themselves, and have a separately printed catalogue—consists principally of old dramatic and poetical works, Shakespeariana forming no unimportant part of the whole. Many of the books there are of great value, being much sought after by collectors. It would probably be out of place to give a list of the more important ones, but the “Restoration Drama,” to use a generic term, is indeed good. Mr. Halliwell-Phillips presented the collection which bears his name in three lots, and each volume has inside it a printed ticket bearing the donor’s name.

Mr. Dawson’s gift took the form of an extensive collection of prints, letters, etc., of the English Peerage, and of Napoleon, many of which are, of course, quite unique. The whole, as arranged with great discretion and judgment by the

library's honorary secretary, Dr. G. Bown Millett, are included in eighteen large and very strongly bound volumes, and occupy a glass case to themselves. The collection of Napoleonic prints is peculiarly rich and extensive, and I hope at some future period to write some notes concerning them. Mr. Dawson spent many years in the collating of these treasures, the cost of which, I understand, exceeded £3,000. A fine oil portrait of Mr. Dawson is placed, in conjunction with two others, on the wall leading up to the library; the three being also the gift of Mr. Dawson.

Of course, the two collections to which I have just referred are the primary features of the library, but there are a number of others that are also highly valued. Dr. Ralfs, Mr. G. C. Boase, Mr. L. Courtney, and Rev. W. Colenso have each from time to time presented no small number of books, many of which are valuable. A splendid copy of Gould's *Birds of Europe* was some years ago secured to the library, and prevented from falling to the omnivorous Mr. Quaritch mainly through the strenuous and successful efforts of Dr. Ralfs, who, by the way, has charge of the Natural History Department of the library. To the same venerable gentleman also we are indebted for a MS. *Flora of West Cornwall*, which embraces the whole radius of the vegetable kingdom. This work, the result of half a century's observation and study, will be eminently useful to future compilers of British *Floras*.

The library contains an unbroken series of the *Edinburgh, Quarterly, and Monthly Reviews, Notes and Queries, Annual Register, and Gentleman's Magazine* (up to the end of last series), as well as all the more important monthlies, "heavy" and "light" reading, and weeklies in the forms of the *Athenæum* and *Academy*. The publications of the Early English Text Society are duly subscribed for and taken in. All the *Transactions* of the many local societies and institutions are of course found on the shelves.

The number of books, excluding pamphlets, which are deposited in the library is estimated at nearly 16,000 volumes. There are in the West of England several towns which contain a larger number, but I believe there are none so select. A fine collection of over 5,000 volumes will accrue to the library at the demise of Prebendary Hedgeland, who acts as librarian, and another one of some hundreds at that of a former president, Mr. J. J. A. Boase.

The new building, to which I have already incidentally referred, will contain a large room of 60 by 40 feet, to be used exclusively as a library and reading-room, an entrance-lobby, committee-room, lavatories, and all necessary offices; the estimated cost being about £2,500. The principal front will face south, and will have preserved in perpetuity a space in front of about 100 feet in length, and something more than the length of the building in width. To defray the cost of this building several hundred pounds have already been promised, and a cheque for £50 was the generous donation spontaneously made by a Penzance man, the Rev. W. Colenso, of New Zealand. I have no doubt as to the success of the new undertaking.

SHAM ALMANACKS AND PROGNOSTICATIONS.

BY CORNELIUS WALFORD, F.I.A., F.R.H.S.,

Barrister at Law.

II.



HAVE before me the *Merlini Anglici Ephemeris: or General and Monthly Predictions upon several eminent Conjunctions of the Planets, for the year 1650* [seventh year of Publication]. By William Lilly, Student in Astrology. London, Printed for J. Partridge and H. Blunden, with engraved frontispiece Portrait of Lilly, I. Cross, sculp. On the back of the title-page is printed the following:—

“A counterfeit *Anglicus* is already come forth in Print, under the name of A. Lelee, and in his second Epistle he subscribes *Anglicus*. Had the Boy Printer J. R. subscribed his own name, the *Commonwealth* had not been cheated; I disavow that Bastard brat, and here give the World notice, That this and none other is owned by—*William Lilly*.

“Corner-House over against Strand-Bridg, Novemb. 1, 1649.”

The “Address to the Reader” commences as follows, with italics as shown:—

“To the Commonalty of England, my beloved Countrymen, of what Religion or Opinion soever they be of, *Salutem in Christo*.

Albus Rex mortuus: The White King is now dead: Est in vivis pullus Aquilæ: The Chicken of the Eagle is alive. Perditio tua exit O Anglia: Destruction, O England, is from thyself, and thine own sins. But Mr. Anglicus (say very many), we are arrived now unto a Free State.” And so on through six closely printed pages.

Then follow “Astrological Predictions for the year 1650,” running through many pages, of which I give the following as rather a superior specimen:—

“But let us apply ourselves to the unfolding of the particular signification of every Planet as posited either in place of *Heaven*, or sign of the *Zodiack*; for sith we handle the general Contingencies of our Nation, I conceive this the onely way for disserting the actions and inclinations of every sort of people; *Sol junctus cum Marte lites & intersectiones multas in terra Orientis significat: viz.*, the Sun [in the astrological sign given] with *Mars* is a manifestation of Controversies, and much Slaughter of men in the Eastern Parts, and it’s probable to be concerning dispossessing several people of their inheritances and Paternal possessions; and indeed our *Revolution* doth not promise any great good generally either to *Saturnine* or *Jovial* people, for *Aspice in Revolutione Anni Dominum Ascendentis, &c.* In every Annual Revolution, behold the Lord of the Ascendant, if you finde him

impeded (as now he is) declare the evil which he portends to fall upon men, according to the quality of the Sign ascending, *Et si futeit Gemini* ; The Country or City subject to *Gemini*, shall suffer damage by high winds, corruption of the air, be afflicted with many sicknesses in their intestines, Lungs and Tongues, and from those parts of the body from whence breath issues. The sence of this Aphorism is no more, but that several dis-affected Citizens of *London* will clandestinely, and in holes and corners, and sometimes publicly, perhaps in Pulpits, give more liberty to their tongues, to detract from the present Government, then will prove fit or convenient for their persons or profit, as also that they intend some Treachery unto the *Souldiery*, and to disgrace that honorable quality, or profession of men, with reproachful and aspersive language. But if an Angel exhort some Citizens to conformity, he will lose his labor. For further confirmation hereof if we enquire what *Saturn* signifieth in the ascendant : *Significat ibi mororem multorum hominum causa debiti vel terrarum* ; They shall smart much by the decay of many unto whom they have entrusted their estates, for such men shall prove *Bankrupts* ; But as *Saturn* is posited in *Gemini*, *Accident hominibus infirmitates ex frigido & sicco eruntque homines mendaces & contentiosi, & significatur ex hoc effusio sanguinis* ; Men will be subject unto such infirmities as proceed from Melancholy, or from Cold and Dryness, viz., *Quartan Agues, Consumptions, Black Jaundies, Apoplexies, &c.* The people will in some places be contentious, subject to lying and dissembling of their Intentions, apt unto Rebellion & Mutiny, and from hence, or for these causes, in some Cities, Towns, or Counties, Blood may be spilt ; much cheating and cozening in framing the Kingdom's Accompts, many endeavours to defraud the *State* of the Publique Treasury ; very great fears I have that some busie and too active Citizens may so far enrage the *State* against them, as that in this year, or from the consultations of this year, they may be made sensible that to regulate a Shop and a Trade is not the same as to sit at the Stern of a *Commonwealth* and manage State-affairs ; and that it would be a greater prudence in them, and more conducing for their profit (a thing they well esteem) to *obey* then *sacrifice* ; for their wavering and ill-founded Conceptions probably may so far either enrage or give distaste to the present Government, that it may begin to verify Mother *Shipton's* Prophecy, a thing I abhor to hear of, but that time hastens, and these men begin to amble, and trot to make way for that fatal Prediction. . . ." And so on through a dozen or more pages, when I light upon the following :—

"We are in the next place, to see to the form of the sign wherein the *Eclipse* is ; for if the defect be in humane signs, the judgement will fall most upon men : if in an Earthly or bestial sign, as ours is in *Taurus*, we shall have loss in our tame Cattle, as Horse, Cow, Ox, &c., and being in a Northern Constellation, its the forerunner of Earthquakes, etc. *Taurus* being a fixed sign, shows detriment to houses, buildings, castles, forts, foundation of things in the ground : but such effects as are produced from hence are signified to be great, for that the Moon is

Vespertine, this being a general rule, *Omnia minora fiunt cum Eclipsis Soldis vespertina est, & cum Lunæ defectus matutini: Matutini autem Solis, & vespertina Lunæ augent malas.* All matters or accidents portended from *Eclipses*, are of less signification when it shall so happen that a *Solar Eclipse* is in the *South West* of Heaven, or in the seventh house, and when a *Lunar eclipse* is matutine, viz., either in the ascendant or in the morning: for matutine eclipses of the Sun, and vespertine of the Moon, encrease the effects signified by the defect. What manner of events shall be signified from the Defect, I do in part pronounce according to the nature of *Venus*. . . .”

Then there follows this sort of special announcement, in another division of the Almanack:—

“Hermes his divine *Pimander* is now printed and sold by Thos. Brewster and Greg. Moule under Mildreds Church. Jacob Behmer his *Threefold life of man* is to be sold by Humfry Blunden at the Castle in Cornehill. The *Nativity of Tartar* in wyne, the Image of God in man, a learned discourse of the *Weapon-Slave* is also publique, wrote by Dr. Charleton, sold by W. Lee in Fleetstreet. Neither this age nor any preceding have seen three such excellent and admirable pieces in the English tongue. W. Lilly.”

Next we reach a series of Predictions for the several months of the year. Take as an example “*Aprils Observations*”:—

“The Genius of *England* soares high, the resolutions of our great ones are as high as the spirits of our Souldiery, gallant and resolved: somewhat materiall happens neer this time unto a most eminent Souldier, I wish it may be honour and not dirt for his good service: Oh you great ones be provident, be honest to your Countrey, some of your Clandestine designs break out against you, enough to hang or head many a man. Now all our friends in *Ireland* are busie in Councell, actions follow shortly. Oh that supplies may seasonably go thither; be it as it may be, the *Irish* Councils are lame, their spirits enfeibled, and I probably conjecture this month (though its early in the yeare) affords us either a Towne or Townes, a County or Counties; What wants the City Priest, he sees his Kingdom declining, ergo he roares to purpose, and seems to be viperous and offensive to the present Government, his *Scottish* correspondents now play fast and loose, and good reason they have, misery is hastening on that people, whilst wee at *Westminster* amaze all our neighbour Nations, and care not a rush for their best or worse actions, for or against us: The tongues of men cast infinite scandals and reproaches on the Souldiery, and feare there is that a prime Commander declines his command, being wearied to serve an unthankful people, who reward none but themselves. Our own divisions are high this month; either now send our friends in *Ireland* relief, or else we of the Commonalty must fly high: we cannot suffer our brethren to be forgotten.”

I have quoted thus fully from this production of Lilly, the greatest astrologer

of his day, that we may endeavour to discover the source of his popularity, and that of Almanack literature generally. I find no rational solution.

1666. The great Fire of London occurred in September of this year. It is said that the Almanack-makers and the Astrologers generally had foretold it. It is recorded that the first of these predictions was promulgated in 1636 in *Mother Shipton's Prophecies*—viz., *That London in Sixty-six should be in Ashes*. As it is known that many of these particular prophecies, purporting to foretell events in the seventeenth century, were produced in the nineteenth century, I pass on.

There was a very general belief that Lilly the astrologer, in his Almanack for 1665, did predict the burning of London. I have not his Almanack of that year to refer to, but I have a contemporary fact of almost equal import. In the *Perfect Diurnal* newspaper of 9-16 April, 1665, appeared the following:—

“AN ADVERTISEMENT FROM MR. WILLIAM LILLY.

“Whereas there are several flying reports, and many false and scandalous speeches in the mouth of many people in this City tending unto this effect, viz., That I, William Lilly, sh^d predict or say there w^d be a great Fire in or near the Old Exchange, and another in St. John St, and another in the Strand n^r Temple-bar, and in several other parts of the City. These are to certify the whole City that I protest before Almighty God, that I never wrote any such thing, I never spoke any such word, or ever thought of any such thing, or any or all of these particular Places or Streets, or any other parts. These untruths are forged by ungodly men and women to disturb the quiet people of this City, to amaze the Nation, and to cast aspersions and Scandals on me: God defend this City and all her inhabitants not only from Fire, but from Plague, Pestilence, or Famine, or any other Accident or Mortality that may be prejudicial unto her greatness.”

If Lilly had not made and published this solemn declaration, he would have become one of the most renowned astrologers that ever lived; although it is more than probable he would have paid the penalty of that greatness with his life, for he would have been deemed in league with Papal conspirators. It is this same Lilly who has been rendered immortal in *Hudibras*:—

For he, by geometric scale,
Could take the size of pots of ale;
Resolve, by sines and tangents straight,
If bread or butter wanted weight;
And wisely tell what hour o' th' day
The clock does strike, by algebra.

But this is not all. Southey, in his *Life of Bunyan*, prefixed to an edition of *Pilgrim's Progress*, published 1830, referring to various violent sectaries existing in the seventeenth century, proceeds:—

“ . . . And some, a few years later, less in hopes of effecting their republican

projects, than in despair and vengeance, *conspired to burn London*; they were discovered, tried, convicted, and executed. They confessed their intentions; they *named the day* which had been appointed for carrying it into effect, *because an astrological scheme had shewn it to be a lucky one for their design*; and on that very day *the fire of London broke out*," etc.

The authorities for these statements are not given; but Southey was too capable an author to make such statements without due justification. The predictions of the Almanack-makers have rarely had so wonderful a consummation.

PORTRAITS.—On a recent visit in Paris to the Bibliothèque Nationale, writes a correspondent, having some interest in portraits of Columbus, we asked what could be seen there in that line. A volume was brought to our table, in which we found no less than fifty-two such portraits pasted. These had been gathered from divers languages and literatures, and were a single specimen and an insignificant fraction of a work expanding into many scores of volumes—a variorum collection of portraits of as many noted men as possible. No such alphabetical or encyclopædic gallery seems to have been attempted in the British Museum. When we there inquired for Columbus portraits, we ascertained that only thirteen were to be seen, and those not bound, but in loose sheets. In some of our States, however, a beginning has been made on the Parisian plan. Mr. W. H. Wyman, of Cincinnati, has turned his leisure hours to good account by compiling a volume of Shakespeare portraits. He has thus brought together one hundred and forty-eight specimens, and presented them to the Wisconsin Historical Society, which has already about eight hundred volumes of Shakespeariana. Most of the counterfeit presentments which Mr. Wyman has brought together are common, modern, and not costly. Yet the impression, even in turning over these, is cumulative. They attest patience and painstaking. They cost the sacrifice of not a few noble volumes in the editions of Tallis, Knight, Halliwell, and Scott. But a good many of the pictures have a special interest as ancient, rare, or of artistic excellence. No. 1 in the Wyman volume is the same with No. 124 in the hand-list of the world-famous collection at Hollingbury Copse—namely, “the true effigies engraved by Ward from a painting by Phillips after a cast by Bullock from the bust at Stratford-on-Avon, 1816.” Nor is this the only instance in which Halliwell-Phillips would discover with wide-eyed wonder, west of our lakes, counterparts of his choice treasures. One of the largest of the Wyman engravings (8 by 11 inches), as well as the rarest and most exquisite as a work of art, is the so-called Felton picture, and that, too, published in 1796. This date is only four years after the original—one of the two most likely to be authentic—was discovered. This is the likeness which, from the figures 1597 and the initials R. B. inscribed upon it, is believed to have been executed by Shakespeare’s fellow-actor, Richard Burbage. The Chandos and the Droeshout likenesses each appear on Mr. Wyman’s pages in more than a score of replicas, often with great variations. The former is best reproduced by Cochran, and the latter by Picart. The Kesselstadt deathbed, with four views of the death-mask; the picture by Cornelius Jansen; Ward’s statue in Central Park; the O’Donovan and Devonshire busts; the Queen’s, made of Herne’s oak; the poet before Elizabeth, as shown in Baillie’s stained-glass window; the statue in Westminster Abbey; the infant genius, as painted by Romney under the inspiration of Gray; the Beaufoy and Boydel medals; the Stratford chancel; and the jubilee procession of 1769, are but a tithe of the aspects in which, thanks to Mr. Wyman’s labours, we can behold the most myriad-minded of men.—*Nation*.



ADAM BEDE'S LIBRARY.



GEORGE ELIOT had a keen insight into the culture of the classes with the pathos, humour, and tragedy of whose lives she deals in her novels. In Adam Bede we have a portrait of an artisan with a real education—whose mental powers had been trained, though the area of their exercise might be very circumscribed. Her account of the library of the young carpenter is as interesting and as truthful as the minute limning of a Dutch painter.

"It had cost Adam a great deal of trouble, and work in over-hours, to know what he knew over and above the secrets of his handicraft, and that acquaintance with mechanics and figures, and the nature of the materials he worked with, which was made easy to him by inborn, inherited faculty—to get the mastery of his pen, and write a plain hand; to spell without any other mistakes than must in fairness be attributed to the unreasonable character of orthography rather than to any deficiency in the speller; and, moreover, to learn his musical notes and part-singing. Besides all this, he had read his Bible, including the apocryphal books; *Poor Richard's Almanac*, Taylor's *Holy Living and Dying*, *The Pilgrim's Progress*, with Bunyan's *Life and Holy War*, a great deal of Bailey's *Dictionary*, *Valentine and Orson*, and part of a *History of Babylon*, which Bartle Massey had lent him. He might have had many more books from Bartle Massey, but he had no time for reading 'the commin print,' as Lisbeth called it, so busy as he was with figures in all the leisure moments which he did not fill up with extra carpentry."

The "figures" are explained by the only other book named as the property of Adam Bede; for when his father's growing intemperance made the boy determine to escape from "the vexations of home," he ran away in the morning twilight "with a little blue bundle over his shoulder and his 'mensuration-book' in his pocket." The taste for mathematical studies is one that has never died out entirely amongst the English artisans, though the Mathematical Society which once flourished amongst the weavers of Spitalfields has long been extinct.

Leaving aside this solitary representative of physical science, let us see what were the literary elements that went to the formation of his character.

Franklin's *Poor Richard* is a fine type of sane and worldly, though not unkindly, wisdom. Franklin himself, though one of the makers of a nation, though distinguished as statesman, diplomat, and man of science, was essentially a man of the people, and shared their wisdom if exempt from their prejudices. How well he hit the mark is shown by the history of his book. Of his numerous productions, *Poor Richard* has been the most popular, and probably the most

useful. When the future ambassador was a printer in Philadelphia, he published *Poor Richard*, 1733; the *Almanack for 1733*. By Richard Saunders, *Philom.* He continued to work at this almanack until 1758, or, according to other authorities, until 1761. The issue for 1758 is the rarest of the series, and is now worth a large price; for in that year appeared a series of maxims which immediately struck the public attention. "These proverbs," says Franklin, "I assembled and formed into a connected discourse, prefixed to the *Almanack for 1758*, as the harangue of a wise old man to the people attending an auction." In 1760 appeared the first separate edition—"Father Abraham's Speech to a great number of people, at a vendue of merchant-goods; introduced to the publick by *Poor Richard* (a famous Pennsylvanian conjuror and almanack-maker), in answer to the following questions: Pray, Father Abraham, what do you think of the times? Won't these heavy taxes quite ruin the country? How shall we be ever able to pay them? What would you advise us to? (B. Mecom, Boston.)" *Poor Richard* has been many times re-issued, most frequently under the style of *The Way to Wealth*. Under that title it has been printed and reprinted in almost every possible variety of form. It has been printed as a chapbook; on a large sheet, with illustrations, it was frequently framed as an ornament for the parlour or kitchen of cottage and farm. The Earl of Buchan, who was a friend and admirer of Franklin, suggested to Robert Macfarlane the translation of *Poor Richard* into Gaelic, and his version is given in Macintosh's *Gaelic Proverbs*, of which there were editions in 1785 and 1819. There is a French version, styled *Almanach du bon homme Richard* (Paris, 1845); another, by T. Neuville, is called *Le Chemin de Fortune, d'après Franklin*, and appeared at Dijon in 1866; another, *Conseils pour faire Fortune* (Paris, 1825); another, entitled *Moyens d'avoir toujours de l'Argent dans sa Poche*, appeared at Nantes in 1829. Another, *Science du bon homme Richard*, has been many times reprinted. It was translated into the Breton dialect by A. L. M. Lédan, and issued, under the title of *Guizieiguez ar Pau-tr-cos Richard*, at Morlaix in 1832. A Spanish version, *La Ciencia del buen Ricardo*, appeared at Carácas in 1858, and was the work of J. M. Samper. There is another by R. Mangino, which was printed at Paris in 1825. A Portuguese translation, *A Sciencia da bom homem Ricardo*, appeared at Paris in 1828. An Italian translation, *Il Cammino della Fortuna*, was printed at Venice in 1836; another, *La Maniera di farsi Ricco*, went through many editions; *La Scienza del buon vecchio Riccardo*, translated from the French by Arturo Taranto, appeared at Florence in 1873. A translation is included in Sartorio's *Strenna popolare*, published at Milan in 1839. A German translation, by C. F. Liebetren, appeared under the title of *Des armen Richard weg zum Reichthum* (Berlin, 1866). A Bohemian version appeared in 1838. The Danish translation, called *Den gamle Richards Kunst at Olire rig og*, by K. Kelig, appeared at Copenhagen in 1820. A Greek translation was printed at Paris in 1823. In this widely accepted book Adam Bede would find that which would

strengthen his sturdy common-sense, his feeling of independence, and that shrewd sense of the possibilities of daily life.

The strong and stately diction of Jeremy Taylor would impress the mind of the young carpenter. Which of our English theologians has shown a finer charity than Bishop Taylor? And in his call to holiness of life there is much that would touch a responsive chord in the mind of the young artisan. The first edition of the *Rule and Exercises of Holy Living and Dying* appeared in 1650. It has been many times reprinted, and has influenced an untold number of lives. That Jeremy Taylor did not hesitate to employ imaginative illustrations will be seen from his curious use of the story of the Ephesian matron, which has been described in *Book-Lore* (vol. i., p. 87).

We find the note of catholicity in the bringing together of Jeremy Taylor and John Bunyan, the Anglican prelate and the Baptist preacher who had once been a tinker. Genius refuses to be bound by the demarcation lines of class and sect. The *Pilgrim's Progress* first appeared in 1678, and since then it has made the tour of the world. Its editions and translations are countless. Those who have the least sympathy with his theology have felt the magic of his mighty imagination. Hence there are versions in which his narrative has been modified to suit the views of his editors. If there were no *Pilgrim's Progress*, the *Holy War* would probably be the finest religious allegory in the English language.

Adam Bede had read "a great deal of Bailey's *Dictionary*," and he might have fortified himself by the example of the great Lord Chatham, who had read it through twice over. Bailey's *Dictionary* first appeared in 1721, and was many times reprinted. It made a good fight, and kept its place in farms and cottages long after the appearance of Johnson's greater work. There is plenty of interest in Bailey's *Dictionary*—odd scraps of history, theology, dialect, science, and proverbial wisdom.

The purely romantic element in the literary apparatus of Adam Bede appears in the form of *Valentine and Orson*—a novel which, although of French origin, was early turned into English, and was printed by our second printer, Wynkyn de Worde, though only one fragment of his edition remains in the library at Chatsworth. The story is perhaps not so well known now, but for more than three centuries the story of "the two valiant brethren, Valentine and Orson, the sons of the Emperor of Greece," has been a favourite in English households.

The only book remaining unidentified is the fragmentary *History of Babylon*, borrowed from Bartle Massey. Unless it were an odd volume of Rollin, or of the *Universal History*, it is difficult to conjecture what it can have been.

In this review nothing has been said of Adam Bede's Bible with the apocryphal books, now so rarely reprinted. The theological aspects of the Scriptures are so habitually presented for consideration that their purely literary value is often left out of sight. Their importance from this point of view has been eloquently vindicated by Matthew Arnold.

Adam Bede's library was select in a sense unknown to the circulating library, and, small as it was, contained far more of the elements of real culture than a roomful of the foolish novels consumed by the "reading public" under the mistaken idea that they are partaking of mental food, when they are only feeding upon the wind.

THE BOOK.

SONNET TO A BIBLIOMANIAC.

Halkett Lord.

With open nostrils, from afar, you scent
The faint aroma of the rich Levant,
Ecstatic praises of its "shell" you vent,
And on its state and rarity descant.
Its burnished edge you eye with subtle glee,
The dentelle borders and the slender bands—
A poem in its uncut marge you see,
And dread the touch of aught but pious hands;
A thing of beauty in the types you find,
The very paper haunts your dreams o' nights,
To what is writ you blissfully are blind,
You worship books—according to your lights.
The tome's true worth your niggard sense above,
You prize the body—'tis the soul I love.

Book-Lover.



A SWEDE IN ENGLAND.



THE forty-fifth annual report of the Deputy-Keeper of the Public Records contains a report, by the Rev. W. D. Macray, of the Royal Archives of Denmark, and a further report on libraries in Sweden. From the account given of the University Library of Copenhagen we take the following extract :—

“MS. Hist., 4to. 39, contains an account, in mingled Latin prose and verse, of a visit to England in 1652, which occupies 12 small quarto pages; but, although so small a book, it deserves extended notice, from the interesting nature of its contents. It is entitled ‘*Iter Anglicum, anno MDCLII., die ii. Maii inceptum, die xxx. Augusti absolutum, cum in comitatu nobilissimorum dominorum, domini Erixi Rosekrantsii et domini Petri Reedtsii, Regis Daniæ ad Rempublicam Anglicanam legatorum, essem, Wilhelmus Worm Olai F.*’ The writer visits ‘Raidsister’ (Rochester) and ‘Kjethom’ (Chatham), where he sees a great ship of 120 guns, built by K. Charles, ‘*Severini nomine insignitam.*’ At Gravesend a gun burst in saluting the ambassadors, and killed a captain and seven soldiers. The heads ‘*novem illustrium heroum, immani et incredibili erudelitæ necatorum,*’ were seen on London Bridge. A description is given of the dangers of shooting the bridge. Whitehall was hung with standards taken from the king. On the House of Parliament Worm Olafson says :—

Hæc est illa domus quæ tot jam floruit annis,
Juri regali nobiliumque data;
Sed quid nunc nisi latronum fæda cloaca
Facta, ore horrendo dira venena vomit.
Ante quidem Reges, nunc hac dominantur in aula.
Invisi terris cœlitibusque viri.

In Westminster Abbey :—‘*Generalis Exex [Essex] statuam ad vivum exsculptam capsulæque inclusam vidi, qui summa et ineffabili temeritate primus contra Regem arma ceperat, vultu heroico et magnum aliquod minitante, ita ut vere exnam,*

Naturam ex facie cognosces, nam fuit ille
Sicut trux vultu sic animoque ferox,
Primus qui Regi cædes minitatus et arma
Æternum nomen nempe rebellis habet,
Dignus cui fieret supremum furca sepulchrum
Aut unquam si quid durius esse potest.’

Laments over Whitehall as being ‘*immanissimo scelerum capiti Cronvellis domicilium facta.*’ ‘*Vicinus est huic hortus variis herbis arboribusque, imprimis autem platanis longo ordine dispositis, insignis, plurimisque statuvis partim ex Pario marmore, partim ex fuso ære, factis, et in medio horto mensa solari insignis artificii exornatus.*’

"On 24 May went to the merchants' resort, 'quod sua lingua *Old Excens* [Old Exchange] vocant,' where is a series of statues of kings: 'ultimus tamen Carolus, postquam octiduum sine capite inte cæteros stetisset, totus demum loco suo exemplus est, hisce aureis characteribus superscriptis:—

Exiit Tyrannus
Regum Ultimus
Anno —————
Anno libertatis Angliæ
Restitutæ—————

Cujus auctorem Miltonium credunt, qui cum eo die occæcatus mihi diceretur hoc epigramma meruit:—

Monstrum immare ingens Miltonari lumen adeptum
Post hac non Regi scommata plura dabit.'

Visits Tradescant's house, Sion College, Westminster Library and School, and the Tower, 'ubi magnum Principum et Heroum numerum inter parietes et in carcere detentum, inter quos Generalem Leslei, Regis proditorem pessimum.' Goes to Oxford; stays at 'Oxbreigam,' 'Oxbreis' [Uxbridge?], 34 (*sic*) miles from London, for the night; next day at Teccen [Wycombe?] from 1 o'clock to 4, and reaches Oxford at 8. Is shown the Botanic Garden thoroughly by Bobart the keeper; at the Bodleian, 'laternam qua usus erat qui magnum illud parricidium contra Regem regnumque Angliæ cogitaverat, vidimus.' There were two churches at Oxford, 'quorum turres, quod hoc tempore in Anglia rarum, crucem ferebant.' Sees Woodstock, Enstone with its cave and waterworks, where on 21 June the rustics were celebrating games, 'quos sua lingua Rabbenhüt [Robin Hood?] vocabant.' Notices Aristotle's well, one mile from Oxford. Goes to Hungerford and Ambersberg [Amesbury]; 'inde ad locum quem sua lingua *Stonnes* vocant discessimus, ubi multæ lapidum æque maximæ moles, in altum elevatæ, octavum mundi miraculum constituunt, quos quotiescunque numeraveris nihilominus certum in numerum assignare nequis.' Thence to Salisbury, where he describes the wonders of the cathedral, 'Viltinghus,' 'Kodfort,' where he spent the night, 'hospitio non satis commodo, non ut placuit sed ut licuit,' and therefore started thence at 5 o'clock in the morning; Bath, before reaching which the travellers were robbed of all their money by highwaymen; 'Schisseton' (?), a village; 'urbem Boffort' (?); Oxford again; and London, where six weeks were spent. Often in the company of Gataker, Selken, Castell, Sir T. Mayerne, and — Mesler. Sails from London on 12 Aug., and reaches Copenhagen on 30 Aug."

This is curious for its reference to Milton.



THOMAS AND DOROTHEA SCOTT.



IT cannot be said that the name of Dorothea Scott is one familiar to the student of English literature and history, but one of her descendants has with pious care gathered particulars respecting her life and works which have much interest. Her only book is, in its original edition, believed to be unique, and the reprint and biography are printed only for private circulation. Mr. G. D. Scull, who is a descendant of Dorothea Scott, in 1882 sent out a small pamphlet amongst his kinsmen, and in the following year his investigations were recorded in the enlarged form of a substantial volume. It is this work we have now to describe.*

Dorothea Scott was baptized 22nd Sept., 1611, at Godmersham Church. She was the youngest of the six children of Mr. Thomas Scott, of Egerton, a Kentish squire, who had a natural though overweening pride in his long descent, and who regarded with great scorn the new men upon whom King James had lavished titles of honour. He was descended by six different lines from Henry III. On his father's side he was grandson of Sir Reginald Scott, of Scot's-hall; and on the mother's side had a still more distinguished great-grandfather in Sir Thomas Wyatt, the poet. Thomas Scott was a friend of Sir Dudley Diggs, who gave him to read and post an angry letter written to Sir John Hippesley, the lieutenant of Dover Castle, about an election then pending. The letter did not reach in time for literal compliance, and Mr. Scott thought it wiser to return it to the writer, as it contained some matters calculated to give offence. By this action he incurred the active enmity of Diggs. Mr. Scott was High Sheriff of Kent in 1601, and M.P. for Canterbury in 1624 and 1628. Apparently he gave up his house at Egerton as a residence for his married son, Thomas Scott, and went to live at Canterbury, where, about 1628, he composed *A Discourse of Polletique and Civill Honor, and namely of the Inferiour Nobilitie Knightes, Esquires and Gentlemen of blood or bearing armes, and of their authoritie, preferments, presedence, ornaments, titles, and other rites and rightes of honor*. It was addressed to the Earl of Arundell, and was doubtless intended as a dissuasive from the policy which had led King James to make, between 1603 and 1624, no less than 2,360 knights and 203 baronets. Although the MS. is not now complete the plan of the work remains:—

“THE FIRST CHAPTER.—Civell honor, and the severall degrees, ceremonies, rites and other rightes of it, are a polletique and needfull institution; and needfull to bee duly observed. Of knightes, their Creation, place, and preferments in ye Commonwealth.

* *Dorothea Scott, otherwise Gotherson and Hogben, of Egerton House, Kent, 1611–1680*. A new and enlarged edition. By G. D. Scull. Printed for private circulation by Parker and Co., Oxford, 1883, 4to., pp. x, 222.

“THE SECONDE CHAPTER.—Of Esquires, whoe are Esquires; or to bee made Esquires. And of the Usurpers of that title, or addition of honor. None under the degree of an Esquire, or worthie to bee made an Esquire, ought to bee called unto any high place of authoritie in the Contrie.

“THE THIRD CHAPTER.—Citties and Towns Corporate ought to be governed by Knights, Esquires, and gentlemen; rather then by Tradsmen. The prooffe and defence of this and the second Chapter. Men extraordinarily raised of God (as very ordinarily comes to passe) are excepted from these rules.

“THE FOURTH CHAPTER.—The application of the two former Chapters into the antient and right worshippingfull Cittie of Canterburie. The excellenties of that Cittie. And the ill government of it, by reason that it is now governed by Brewers, Bakers, Hostlers, Drovers, Taylors, and other meane Mechaniques; and not as theire Charter commands, and as antiently it was: and as yet easily it may, and is much to be wished, by noblemen, knights, and Esquires.

“THE FIFT CHAPTER.—Of the place or precedence of Esquires and their wives before others, and amongst themselves.”

Thomas Scott sighs for the good old days:—“A clowne durst not then sitt at the upper endes of the table, thrust for ye wall, weare knightly spurs and lordly apparell, and take to himself the title of Gentleman or Esquire.” He grumbles very much at the multiplicity of knights and baronets, but suggests that an order of the knights of Gideon should be instituted to rank between “Bachelor and Bath-knights and Baronetts,” and he not obscurely intimates that many of the oldest blood remained still outside the pale of the baronetcy. The freedom with which the term Esquire was used and granted also troubles him. He will not have it that public office gives a right to it:—

“What then? because Esquires and Knightes have been Maiors, Aldermen, and Common Councillors, and all are places of publique authoritie, and much meeter for such then such as now domineer in them, are therefore all Maiors, even Maior Thatch my Barne, and all Aldermen, even Aldermen hold my Stirrup, and all Common Councillors, even Councillor Fill-my-Barrell, Esquires, at this day? Or whie Maiors Esquires, if not Aldermen? Aldermen, if not Com'on Councillors? Common Councillors if not Constables? Even Constable Tanner, Dustdawber, Cobler, Botcher, or Mend-my-breech, and the like? ffor such right worshippingfull Constables, I knowe, and the Contrie is too full of them, and others not much better, as the Cittie and Townes are, of such as live by the Tapp and the Spickett, and other more base trades.” But even the aristocratic Scott is too wise not to allow for exceptions:—“Though the rule be Croune not a Cobbler yet if God give unto the Cobbler a kingly harte, there is no rule against him.” But generally he is for keeping all honour and government to those of gentle blood. He illustrates his theory by what seems a piece of neighbourly malice:—“I have seene a letter from a yeoman, the sonne of a hodd carrier, that is to say of a duste dauber's man, unto his second sonne J. C., Esquire. And I can bringe

you to a Tombe stone where you shall reade this Epitaph, able to make a horse breake his bridle :—" Here lyeth Willyeam Brodnax (the fourth sonne of Thomas Brodnax, Yeoman), Esquire." And whie Esquire? Because 'Uter Barester of the Middle Temple, Lun.' That is to say, either because all Utter Barristers, though they never came to the Barre in any of the King's Courtes at Westminster, and are but yeomen by birth, are Esquires, or because the Brodnaxes, all this while, have been mistaken for yeomen, they are Gentlemen or Esquires rather, even of royall blood, descended (as some Plantaginetts in England whome yet theire neighbours have called goodman Plantaginet) from Kinge Uter, the father of that great Arthur, one of the nine worthies of the world. 'Which William (or as before Willyeam) was the sonne of Thomas Brodnax, Gent, decesed.' Soe longe as this Thomas Brodnax lived, hee did write himselfe Thomas Brodnax, yeoman, but since his death, belike, that same Pedigree o' from Uter Pendragon is come to light, and therefore now he must be imprinted Gent., or rather as his sonne is, Esquire. 'And of Julian his second wif the sole daughter of Henry Brockman, of Nevington next Heth, Gent., decesed, wich Thomas and Julyan had esu betwen them, Henry and Henry and John Brodnax, wich died in theire minorities, Margaret, Mildred, Elizabeth, Johne, Ann, Jeane, Sara, Susanna Brodnax. And the said Thomas Brodnax, y^e sonne (and yet, before now, hee hath not said one word of this said Thomas) in y^e pious remembrance of the said William Brodnax, his deare deceased and only brother, cased this monument to be made. And which sa—William died in y^e true faith of his Blesed Saviour y^e 24 day of January An^o Dom. 1609.' 'Ano,' 'cased,' 'blesed,' 'sa,' 'wich,' 'pious,' 'betwen,' 'wif,' 'uter,' 'willyeam,' all these faultes in the writing added to that Nonsense before noted, may serve to shewe that this monument is as ridiculous as arrogant, and fitt for such an Esquire as lies under it, and as laid it downe, ffor you shall understand y^t not only the 'sa William, the Uter Barester,' but the said Thomas Brodnax also is an Esquire, although no 'Utter Barister,' ffor soe his sonne writes unto him, 'To the worshipfull his very loveing ffather Mr. Thomas Brodnax, Esquire, at his house in Godmersham,' and soe in Com'issions, Endorsmentes, and ingrosmentes and otherwise, hee is often written, and as I am told, by them wch can tell, hath written himself. Yf these Lawyers may bee what they list, not only every Utter Barister will bee an Esquire (as now they all are though but the sonnes of Tinkers) but every one that is but heire to his younger brothers velvett Gercken, as the said Thomas is, it seemes to the 'sa Willyeams' ffor although hee never were called to the barre (and I have heard whie) nor wore Barister's Gowne openly, yet it is usuall with him to jett it in his Barister's Gercken as if indeed he were one, and hereby as good an Esquire as the rest of that rabble." But "goodman Plantagenet" if a proud man was not an unkind one, and in his will makes a pleasant provision for his "aintient and trusty servant" Humphrey Epps, his widow and son.

Of Dorothea Scott's childhood nothing is known. Her father died in 1635,

and, although the estate was principally left to her sister Catharine, it eventually came into the possession of Dorothea, though not without some troublesome litigation. Shortly after her father's death she married Major Daniel Gotherson, an officer in Cromwell's army, and to him she bore five children. Little is known of his history. He was in partnership as a chapman in Southwark, and became bankrupt in 1650. After this failure he probably entered the army of the Commonwealth. In 1653, he was a petitioner for reward of services not specified. Dorothea and her husband joined the Society of Friends about 1655, and she became a preacher, and "had a particular congregation somewhere about y^e hermitage, near y^e two great Brew houses, which went under her maiden name of 'Scott's congregation.'" He was the author of a Quaker book with a quaint title:—*An Alarm to all Priests, Judges, Magistrates, Souldiers, and all People, Inviting Them to Repentance and amendment of Life: For the great Day of the Lord is near at Hand. Blow ye the Trumpet in Sion, and sound an Alarm in my holy Mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh: for it is nigh at hand. Lift up thy voice like a Trumpet, and shew Judah her transgressions, and Israel her sins. The substance of most of this Discourse was by several Revelations from the Spirit of the Lord, given unto the author to be proclaimed: who is known unto many by the Name of Daniel Gotherson. Wherein Tho. Danson, a Priest in Sandwich, is proved to be a Deceiver of Souls.* London: Printed by James Cottrel, 1660.

This book consists of eleven epistles. One of them is directed against Roger Crabb, of whom there is a portrait in Caulfield's *Wonderful Characters*. In another Gotherson replies to Danson, who had made some fun of his wife for declining to salute a gentleman after the fashion of the time. Danson says:—"And that thou maist see how great a stresse they lay upon small matters, I will tell thee a true story (which perhaps may move thy laughter), that a kinsman by marriage of the same Gentlewoman making offer to salute her at his own house April 12th, 1659, she went 2 or 3 steps back with these words, 'I have renounced the Devil and the Flesh long since, prethee forbear that custom of the World.' These things, I thought good to add (at the desire of some worthy persons) which else I had omitted, that the world may take notice not onely of the wickednesse but of the absurdity of these people's Principles." This kiss has become historical, and is referred to also in Samuel Fisher's *Rusticus ad Academicos*, 1660. The custom of kissing continued for some time later. Mr. Scull says:—"The custom of kissing, as an ordinary mode of salutation, continued down to the reign of William and Mary. Erasmus, when in England, wrote to one of his friends (*Erasmi Epistolæ*, fol. Basil, 1558, p. 223), 'Here in England are girls with angels' faces, so kind and obliging that you would far prefer them to all your Muses. Besides, there is a custom here, never to be sufficiently commended. Wherever you come, you are received by a kiss by all; when you take your leave, you are dismissed with kisses; you return, kisses are repeated. They come to visit you, kisses again; they leave

you, you kiss them all round. Should they meet you anywhere, kisses in abundance ; in fine, wherever you move, there is nothing but kisses.' John Bunyan condemns the practice in his *Grace Abounding*. 'The common salutation of women I abhor, it is odious to me in whomsoever I see it. When I have seen good men salute those women that they have visited, or that have visited them, I have made my objections against it ; and when they have answered that it was but a piece of civility, I have told them that it was not a comely sight. Some indeed have urged the holy kiss ; but then I have asked them why they made barks ? why did they salute the most handsome, and let the ill-favoured go ?' The true story, according to the lady's husband, is that Danson coming to salute her, she put forth her hand to him and said, 'That so far as God had made manifest to her any sin, or vain custome of the world she should, and denied herself in it, and that she did believe to be one.' And verily he might have been so far judicious, after so many high compliments used to her, and his wife inviting her to his house, as to have forborn the putting her in print, just in the end of his Book, as much as in him lay, to make her ridiculous to her Friends, kindred and acquaintances, when she said 'she believed it and he may know, that what is not of faith is sin.'"

In 1661, she published *To all that are unregenerated : a call to Repentance from dead Works to Newness of life, By turning to the Light in the Conscience, which will give the knowledge of God in the face of Jesus Christ. By Dorothea Gotherson. Isai. 58, 10. If thou draw out thy soul to the hungry, and satisfie the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day. Hos. 6, 4. O Ephraim, what shall I do unto thee ? O Judah, what shall I do unto thee ? for your goodness (or kindness) is as a morning cloud, and as the early dew it goeth away.* London : Printed in the year 1661.

She dedicates her book to the king, and from the exaltation of her spirit "drops into poetry." Her metrical standards are very elastic :—

King Charles, thou art placed as King over this Land
By an invisible and outstretched hand,

* * * *

That so good old age may be thy crown,
And length of days add to thy renown ;
That so thy memory may be
Preserved in eternity.

Of her prose it will be enough to quote her appeal to those of her own sex :—

"And all ye Ladies of England, who walk with stretched-out necks and wanton eyes, mincing as you go, and making a clattering with your feet, curling your hair, and painting and spotting your faces, wearing gorgeous array, and the like ; why, consider when you come to give an account for all things done in the body, where will you appear ? for none of this adorns the Gospel : God works none of these works in you or for you ; and one day you shall know you

have not lived and moved in him, for he is the author of none of this: you shall not have so much time for sinning as you have had heretofore: if you will not bow to the righteous law written in the heart, that which reproves in secret for those and all other sins, you shall fall and perish in them; for in the grave there is no repentance. Let no blinde guide or merchant of souls sell you any longer to work wickedness, by sowing pillows, and daubing with untempered mortar: I in plainness tell you, *He that commits sin is of his father the devil, and his works they do.* And vials of wrath will be poured forth on the seed of evil-doers, and then it will be hard for you to kick against the pricking of your conscience: you had better never been born then to die in your sins; you were not created to that end: the Lord had rather you were alive because of righteousness, then dead in sin: therefore in time be warned; for there's a wo to the *Crown of pride*, as well as to the *drunkards of Ephraim*, who are drunk, but not with wine; who are giddy, and slumber, and grope for the wall, and stumble at the stumbling-stone and rock of offence."

She gives but few autobiographical particulars, but enough to show that she had been a serious-minded girl, avoiding the wickedness she saw around, though she intimates that sinning was not with "such fair colours and large covers" amongst the Royalists as amongst "the professors," and "would say often, I had my Religion to chuse, and until I could find better than yet I had found, I would be of none." The precise date of her joining the Friends is not known, but her "conversion" would probably make some noise, and it is not improbable that she was the Quakeress to whom the Princess Palatine had given the nickname of the "Countess." Mrs. Gotherson went to Whitehall, as did many others, to offer her congratulations to Charles II. on his restoration, and there she met with John Scott, who claimed to be her kinsman, asserting "y^t he was of y^e same family of y^e Scotts of Scot's hall, which," she says, "I was ready to beleieve, because some of our anchestors' pictures were very like him." It was an unlucky encounter, for he ingratiated himself into the confidence of the Quakeress and her husband, to whom he sold, for £2,000, large tracts of land in Long Island, which he asserted, but quite falsely, that he had bought from the Indian chiefs there. He also made them liable for other purchases made on their account. Gotherson, having frankly accepted the Restoration, gave information in 1663 as to the disaffection of the Presbyterians. His letters to the Secretary of State are not written after the fashion of the Society of Friends. His nuncupative will is dated 25th August, 1666, and divides his possessions in Long Island amongst his children, and directs the estate in Godmersham to be sold. Major Gotherson died a few days before the breaking out of the Great Fire of London, in 1666, and in the following year Dorothea induced Colonel Francis Lovelace, then appointed Governor of New York, to look into the state of her American property. Her own desires were looking westward, and she promised Governor Lovelace that if she could realize her Kentish estate, which had been mortgaged by her husband, she would go over

to New York and take with her 120 families to settle in the then infant colony. Another commission entrusted to Colonel Lovelace was to ascertain the fate of her only son, who had gone to America with John Scott upon promise of preferment, and had been left behind when that worthy returned. She learned that it could not be found that Scott had ever owned the land for which her money had been paid; and her son had been sold as a servant to an innkeeper, and was only redeemed on payment of seven pounds from the drudgery of a stable-yard in New Haven. Upon this she addressed a characteristic petition to the king:—

“lett it please the King to know
that I, formerly dorothea scott, being heire to the yoonger house of Scott’s hall in Kent, did match with Daniel Gotherson, to whom I brought y^e estate of neer £500 per annum, which estate being all morgaged by my husband, and since his death all extended for debt, soe y^t myselfe and six children crave y^e King’s clemancy in y^e case following:—

“A great part of my husband’s debts being contracted by his disbursing near £2,000 to one John Scott for land and houses in long-Island, which land is all disposed of and y^e houses pulled down and sett up in other places, and my son, for whome y^e land was bought, exposed to work for bread y^e two or three yeares last past, who is not yett full 17 years of age.

“lett it please y^e King therefore to give his Royall letter of order to y^e now debuty governour, francis lovelace, to examine my pretensions and doe iustlie, and if it appear I have noe interest in land ther, I have none elsewhere, yett blessed be his name who obliges me to wish y^e King’s eternall welfare as my owne and many more such unfeigned true subjects as

“DOROTHEA GOTHERSON.”

She had an interview with the king, who pitied her case, and assured her that what he could give her there he would. It seems probable that the Duke of York made her some grant of land in Long Island. Her complaint also led to an investigation as to the knavish practices of John Scott in New England, Long Island, Barbadoes, France, Holland, and England. Scott was not to be put down without an effort, and his malice was directed against Samuel Pepys (the diarist), who had collected evidence against him. He joined Titus Oates and some others in charges against Pepys and Sir Anthony Deane, who were both committed to the Tower in May, 1679, and were only released on bail in July. Pepys collected a great deal of information about the rogue, who had become “geographer to the King,” and who for his own safety, as well as to lengthen out the costly law proceedings, had fled to Norway. There he remained until the Revolution, when William III. gave him a pardon. After that no more is heard of him. It does not appear that he was ever compelled to disgorge the money which he had fraudulently obtained from the Gothersons. The character of the

man is shown by the fact that when he returned to England he put his wife Deborah in the habit of a great lady, "and shee had the simplicity as he the confidence to have her trayne carried up as a countesse, but only by women, some of whome were much better than herselfe." The adornment of that lady would probably be helped by the family jewels of the Scotts, which he had inveigled from Mr. Gotherson.

Mrs. Gotherson somewhere about 1670 re-married. Of her second husband nothing appears to be known, except that he was called Hogben. Having at last sold the Egerton estate in 1680, she embarked for Oyster Bay, Long Island, where her husband had bought a few acres as early as 1633. One of her daughters married John Davis, a member of a sect called "Singing Quakers," who was the ancestor of the author of the book now before us. There was another cadet of the Scotts of Scot's-hall among the settlers in Rhode Island. Richard Scott and his wife Katharine were amongst the earliest to embrace Quakerism, and she was imprisoned and whipped for disseminating their views.

"In England," says Mr. Scull, "nothing now remains of Scot's-hall but its foundations. The property has passed into the possession of a descendant through a female branch. During the period when the family of the Scotts of Kent was at its greatest prosperity there were three other families in the county, who, although connected with it by marriages, were to some extent its rivals for the leading local influence. These were the Scotts of Scot's-hall, the Poynings of Ostenhangre Castle, the Heymans of Somerfield, and the Knatchbulls of Mersham Hatch. This gave rise to the Kentish proverb :—

Scot's-hall shall have a fall;
Ostenhangre was built in angre (pride);
Somerfield will have to yield;
And Mersham Hatch shall win the match.

The Right Honourable Knatchbull-Hugessen (lately created Lord Brabourne) is now Lord of the Manor of Scot's-hall; so that the ancient Kentish proverb is verified, for—

Mersham Hatch has won the match."

DR. ADAM CLARKE ON DR. JOHNSON.—The Doctor's taste, though far from fastidious on the elegancies of style, was sometimes a little nice in cases of verbal innovation. He could scarcely bear the term "March of intellect" with common patience, because of the abuse to which it had been subjected. A friend employing the Americanism "talented young man," he said, "I am astonished to hear you make use of the term 'talented;' it is not to be found in the English language." He next amused his friend with Dr. Johnson's definition of the word "net;" pronouncing his dictionary to be a "great work;" stating, however, at the same time that the plan was not original. In support of this sentiment, he remarked that he had three copies of a Persian and Arabic dictionary, in which the words were illustrated by quotations from the poets, etc.; that subsequent to this work, an Italian dictionary had been published on the same plan; and after this, a French dictionary appeared on a similar one. With the latter he found fault; and then, adverting to Johnson's religious character, to which he was led by some remarks made at the time, he said, "The Doctor had the *terror*, rather than the *fear* of God."—EVERETT'S *Adam Clarke Pourtrayed*.

THE YORK PLAYS.



THE drama in early England was a vehicle of theological knowledge, and the extent to which biblical and apocryphal history was presented on the stage can be gauged by an examination of the valuable volume just issued from the Clarendon Press. It has often been a matter of regret that the important cycle of plays used at York should remain inaccessible and subject to the uncertainty of a single MS. The desire often expressed has now been satisfied, and Miss Toulmin Smith's edition of the *York Plays* can be recommended both for its intrinsic importance and for the scholarly fashion in which it has been prepared.*

It is known that in the Middle Ages miracle plays and mysteries were acted at many places. The legend of St. Catharine formed the substance of a play at Dunstable in the twelfth century, and it is known that there were miracle plays about the same date in the metropolis. The *York Plays* form a cycle, like those of Chester and Coventry. The performance was a matter of great civic moment, and the plays were "registered" in a volume by an official of the corporation. The MS. was in the custody of Trinity Priory, but at the dissolution of the monasteries passed to the direct custody of its proper owners, the municipality. Their care was not very great, for it came into the possession of the Fairfax family. It then passed by gift to Thoresby, the antiquary, and at his sale was bought by Horace Walpole for a guinea. At Walpole's sale it was bought by Rodd for £220, and sold by him to Mr. Heywood Bright for £235. When next it changed hands it became the property of the Rev. Thomas Russell for £305. The price paid for it by Lord Ashburnham is not stated. The MS. itself bears the signs of various revisions of a later date, where new words have been substituted for old ones, and speeches marked for omission or otherwise. The date when the plays were copied is placed between 1430 and 1440, and there is some reason to think that the scribe "even if York was used to the Midland tongue, which affected his copy of the old northern language of the originals."

The good folk of York were devout patrons of the drama. Besides the Corpus Christi plays, they had one which is mentioned by Wycliffe. In his plea for an English Bible he refers to "þe paternoste in engliſsch tunge, as men seyen in þe play of York." The guild founded for its performance had in 1399 no less than one hundred members, with their wives. The rents and receipts amounted to £26 5s. 11½d. The book of this play was sent, at his request, to Archbishop Grindal in 1572, and since then has never since been seen.

* *York Plays*.—The plays performed by the crafts or mysteries of York on the day of Corpus Christi in the fourteenth, fifteenth, and sixteenth centuries. Now first printed from the unique manuscript in the library of Lord Ashburnham. Edited, with introduction and glossary, by Lucy Toulmin Smith. (Oxford, at the Clarendon Press, 1885, 8vo., pp. lxxviii, 557.)

The Guild of Corpus Christi dates from 1408, and became popular. In 1446 it had a bequest of the "Creed Play," which the City Council desired to have performed as late as 1568, but desisted at the instance of Dean Hutton, to whom it had been referred. The Corpus Christi plays were performed by the crafts or trade companies. In the course of their procession through the streets, the players stopped sometimes at appointed stations, and others where the householder was most willing to reward them. In 1394 the proclamation mentions the hour at which the players were to be ready, and half-past four in the morning will be a rather startling announcement to the modern theatre-goer. The Corpus Christi plays represent a stage in the history of the drama when it had passed into the hands of the lay folk, although still exclusively occupied with theological matter, and aiming at edification. The object was, in fact, to give so much of the history of the world as explained the theory and origin of Christianity as then popularly understood. Miss Smith thinks there is a connection between the dramatic cycle and the compendium of history and legend known as the *Cursor Mundi*. The unknown Yorkshire ecclesiastic who probably wrote the *York Plays* derived his material chiefly from the Bible, but some of his quotations do not agree with the Vulgate. The legend of the "Fall of Lucifer" is incorporated, but no other of the apocryphal legends relating to the Old Testament appear to be laid under contribution. The material taken from the Old Testament is linked to that from the New Testament by prophecies relating to the Virgin and to the Holy Child. In the story of the birth and life of Christ the *York Plays* adhere more closely to the Scriptural narrative than some other compositions of the same class, in which the apocryphal gospels have been freely used; but our northern dramatist has borrowed from the Gospel of Nicomedes and similar writings, in which the legends of the early Church are preserved in a more or less distorted and vulgarised form.

The dramatic skill of the playwright is by no means inconsiderable. Bounded by the simplicity of the stage arrangements, he makes the most of his possibilities. The figures of Joseph and Mary stand out in dignified simplicity, and the fine womanly features of the Virgin's character are in contrast with the vigorous scoldings of the virago who figures as the wife of Noah. Pilate is treated with more consideration than might have been expected. There is humour and pathos and human emotion in this early playwright. With professional astuteness he reminds the hearers of their duty in the matter of tithes. Miss Smith endorses Professor Hales's suggestion—and it is one well worthy of consideration—that the Porter, who is an important minor character in some of the plays, suggested the action of the same character in *Macbeth*.

The publication of the *York Plays* is a distinct advantage to the student of our dramatic literature, and the incidental lights they throw upon the social and theological developments of the Middle Ages have been briefly but carefully indicated by Miss Toulmin Smith, who has performed her editorial work with tact as well as learning.

SOME NOTES ON STREET BALLADS.

I.



HE taste for ballad literature has been transplanted, with other Anglo-Saxon tendencies, to the other side of the Atlantic. The *New York Herald*, November 9th, 1884, contained an account of an interview with a ballad merchant, who gave some curious particulars of this by-way of literature:—

“‘We have over 1,500 songs in print,’ said a Chatham Street penny ballad publisher; and he looked at great deep shelves loaded with printed rhymes. ‘You can find a song to suit the most noble or the most depraved nature here—songs for the grave or the gay, for the rebel or the patriot. It is hard to imagine a subject upon which a ballad has not been written. Do I believe that songs have a great influence upon the people? Oh yes; indeed, I am sure of it. Sometimes great moral and patriotic thoughts are put into songs, and if the music is simple and catching they are remembered by the great masses, and must have a powerful influence upon the national character. Songs are also a great indication of the feelings of the public heart. Those which sell most here are songs of the home and the fireside. It shows in the most simple way that the American people are very domestic in their tastes, and that allusions to the family circle touch their tenderest feelings.’

“The publisher stood upright and put his hand to his back, as if constant stooping had made it painful for him to straighten his spine.

“‘Just now,’ he continued, ‘business is at a standstill. It is not quite cold enough to stay indoors, and the song trade don’t boom until the season of balls and parties begins.’

“‘What was the most successful song ever written during your existence?’ asked the reporter.

“‘Oh, “Wait till the Clouds roll by” had by far the greatest sale. We sold over 75,000 copies in a single month. It was the easy, jingling music did it, and the sentimental words. It goes:—

Jenny, my own true loved one,
I’m going far from thee;
Out on the bounding billows,
Out on the dark blue sea.
How I will miss you—

‘Yes, yes; that’s sufficient, thank you,’ said the reporter hurriedly.

“‘Some songs attain a great popularity for no merit of their own. They are sung from the stage by some popular performer, and those who hear them go

home and spread the melodies. "Sweet Maggie Gordon" is a good sample of the trash that succeeds. Here is a verse and the chorus:—

I wish I had a glass of water—
I will tell you the reason why :
While I am drinking I am thinking
Of my true love, with a sigh.

CHORUS.

Sweet Maggie Gordon, you are my bride ;
Come and sit thee on my knee,
And tell to me the reason
Why I am slighted so by thee.

Now that song had a tremendous run among the shop-girls of this city, although it did not sell in the country at all. "Why did they dig Ma's Grave so Deep?" did not set the country on fire as the author expected, and I'll sell the copies I have very cheap. The favourite songs at present are: "Climbing up the Golden Stairs," "Dream Faces," "I'll Await my Love," "A Boy's Best Friend is his Mother," and "Sweet Violets." You know, the last one goes:—

Sweet violets, dearer than——'

" 'Please don't,' said the reporter.

" 'All right ; I know it ain't right, but I wasn't sure you knew it. Now, you would not imagine it, but the song that has sold most steadily of those written in the last six years is the "Two Orphans."'

" 'I never heard of it,' said the reporter.

" 'Well, it's a fact. We have steady orders from the country for it all the time.'

" 'How long does the average popular ballad last in favour?'

" 'The majority stick about two years. Such ones as "Silver Threads among the Gold," "The Fire in the Grate," "Gathering Shells by the Seashore," "There's a Letter in the Candle," "Eileen Alanna," and "My Dream of Love is o'er," are very pretty, and yet they had not the elements of permanent success. They created a sensation, and then died out. Are we particular about this? Oh no. If one song is not popular another is, and the popular love of singing is so great that our business will flourish, no matter what occurs. By the way, vulgar songs are rapidly going out of favour. Such songs as "O'Brien and his High-water Pants" sell only among the coarse, and die out very soon after a limited sale. For this reason the vulgar writers are not encouraged. But, after all, the good old songs sell steadily, and pay us best in the end. Age cannot wither them nor custom stale, et cetera and so forth. Such songs as "Old Folks at Home," "We Parted by the Riverside," "Little Maggie May," "Annie Laurie," "My Old Kentucky Home," and "Massa's in the Cold, Cold Ground," are always called for. It would surprise you to hear calls for "Champagne Charley," but we have

them. I don't know why that song holds out any more than "Captain Jinks" or "Tassels on her Boots" did. Do we have calls for patriotic ballads? Of course. Why, we even have calls for "Bonny Blue Flag" and "Maryland, my Maryland," the rebel songs. The Union songs which are most in demand are "Cumberland's Crew," "Tenting on the Old Camp Ground," "Marching through Georgia," and "Hail, Columbia!" The Germans call for ballads in their own language constantly. The Irish are very fond of songs, and we have a splendid and paying demand for such rattling old ballads as "The Rocky Road to Dublin," "Nell Flaherty's Drake," "Irish Molly, oh!" "Mantle so Green," and "Banks of Brandywine." Fenian songs do not sell at all. The labouring people call for one song only, "Don't put the poor Working Man down." Some of the comic English songs, such as "Whoa, Emma!" and "Over the Garden Wall," had a good sale, but they are all dead now. Of the motto songs there is only one great favourite now. The chorus is:—

So always stick firmly to what you've in view—
Don't be dazzled by glitter and gloss;
Remember the maxim, so old yet so true,
A rolling stone gathers no moss.

"Cradle's Empty, Baby's Gone" had a fine run; but it stopped suddenly, and I took the pains to investigate the cause of its unpopularity lately. I found that there are so many houses in which cradles have been emptied by death that the song generally called up unpleasant memories. We used to sell a great many songs about men who were hanged; but so many people are hanged nowadays that we can't keep up with the mortality, and so we have abandoned that class of songs. There are two songs which have sold for years, and still sell well among the sports all over the country. One is called "Heenan and Sayers," and begins:—

It was on the sixteenth day of April that they agreed to fight;
The money it was all put up and everything was right.
But Heenan was arrested and brought to the county jail,
Where he was held, to keep the peace, under three hundred bail.
His friends they went quickly there, and they did bail him out;
He was forced to change his training-ground and take another route.
They thought for to discourage him, so as to prevent the mill;
But, having a brave heart in him, swore that Sayers' blood he'd spill.
To see those heroes in the ring it would make your heart feel gay:
Each bore a smile upon his face in honor of the day.
The spectators they were eager those champions for to see,
For they both said that they'd either die or gain the victory.

Then, after nine more verses, in which the fight is described,' said the publisher, 'the song concludes:—

But Heenan called on Sayers again to come and fight it out;
But he was so badly punished, he could scarcely open his mouth.
Heenan said, "The fight is mine," and stood upon his ground,
Saying, "I am the champion of the world," in the thirty-seventh round.

The other song I spoke about,' continued the publisher, 'is "Donnelly and Cooper." It starts off:—

Come all you true-bred Irishmen, I hope you will draw near,
And likewise pay attention to those few lines you hear;
It's of as true a story as ever you did hear—
It's about Donnelly and Cooper, that fought all on Kildare.

The ballad winds up with the following report of the words of Britannia;' and the publisher recited with feeling the following:—

'Now, you sons of proud Britannia, your boasting now recall,
Since Cooper, now, by Donnelly, he met a sad downfall—
Out of eleven rounds gave nine knock-downs, and broke his jaw-bone :
"Shake hands," said she, "brave Donnelly; the battle's all our own."

I don't believe that there ever was such a person as Britannia; and if there was, I'm quite clear in my belief that she would not appear in a prize ring and shake hands with a pugilist—I allude to Mr. Donnelly, the subject of the song,' he concluded."

In subsequent papers some notes on British Street Ballads will be presented for the consideration of the curious.

THE "PILGRIM'S PROGRESS" VERSIFIED.—It may be remarked that Dr. Clarke intended writing the life of Bunyan; but finding other work pressing upon him, he resigned the task into the hand of his then young friend, the Rev. D. McNicoll. One somewhat curious, if not stray thought, was cherished by Dr. Clarke, which may be useful as a warning to versifiers not to venture on any large work without due deliberation. "I shall beg leave," said he, in giving publicity to it, "to express an opinion (which has indeed the form of a wish in my mind), that the *Pilgrim's Progress* would be more generally read, and more abundantly useful to a particular class of readers, were it turned into decent verse. The whole of the dialogue and description might be preserved perfect and entire; and the task would not be difficult, as the work has the complete form of an epic poem, the lack of versification alone excepted; but a poet, and a poet only, can do this work; and such a poet, too, as is experimentally acquainted with the work of God on his own soul. Even a laureate, if unconverted, would fail here; and a poetaster, however pious, would degrade the sublime though rugged original." It is not difficult to perceive that while he expresses his "wish," he awes away the mere adventurer; allowing "*a poet only*" to approach—one of the last persons in the world to enter upon the work, as his genius would tempt him to strike out a path of his own. It is a curious fact, however, that between twenty and thirty years subsequently to the expression of the wish, we find it realized in the form of an epic poem, entitled, *Bunyan's Pilgrim's Progress converted into an Epic Poem*, by C. E. V. G. Highly as we appreciate the doctor's opinions, and deeply as we sympathize in his taste, we can by no means echo this wish of his; feeling strongly with a certain critic that the *Pilgrim's Progress* wants no rewriting, and least of all in verse; but for this reason, that every author reads best in his own words and style, there being so much in every original writer belonging to the spirit of his meaning, and the characteristics of his genius, that the alteration of a single phrase, or even sometimes of a word, is injurious. This is illustrated in the modern versions of Chaucer; it would be intolerable if practised upon Burns; and though we find the old Romaunts in all shapes, the same story existing both in prose and verse, in Saxon, French, Italian, etc., it will be found by those who have curiosity enough to make a trial, that the perpetration upon Bunyan, already alluded to, will be just as agreeable to the general taste, as Milton's *Paradise Lost* turned into prose by Dr. Gillies!—EVERETT'S *Adam Clarke Pourtrayed*.

REVIEWS.

A History of the Custom Revenue in England, from the Earliest Times to the Year 1827. Compiled exclusively from Original Authorities. By HUBERT HALL. Two Vols. London: Elliot Stock.

THE history of trade remains to be written, but many important contributions of a special kind are now being made that will facilitate the labours of the future chronicler. Amongst these we must class Mr. Hubert Hall's account of the Customs Revenue of England. The methods of the early trade societies, the customs of the Middle Ages, those enforced under the personal monarchy, the Royalist, Parliamentary, Imperial, and Colonial Customs are passed in review, and the mystery and meaning of ports, customers, prises, tolls, prisage and butlerage, the *antiqua* and *nova custuma*, the subsidy, local Customs, the maltolte and the mutuum, and various other matters, are fully explained. The book-trade does not occupy much space in Mr. Hall's volumes, but it is not entirely unnamed.

The Book-Hunter, etc. By JOHN HILL BURTON, D.C.L., LL.D. A New Edition. William Blackwood and Sons, Edinburgh and London, 1885. 8vo., pp. x, 427.

THE charming papers by Dr. Hill Burton attracted great favour on their first appearance in *Blackwood's Magazine*, and in their reprinted form have taken a place amongst the English classics. As book-hunting shows no symptom of decline, but, on the contrary, is steadily on the increase, it may be expected that successive generations of collectors will read these accounts of mighty predecessors, and of the varied forms which the bibliomania has taken. We need not in *Book Lore* insist upon the service which Dr. Burton's book rendered to what in the old Roxburghe Club toast was styled the "Cause of bibliomania all over the world." His exposition of the public uses of the book-hunter has probably led to a more tolerant appreciation on the part of the British Philistine, who is coming to a dim consciousness that a man need not be thought mad for spending as much money on his library as on his dog-kennels. The present re-issue is handsomely printed, and convenient in form. Dr. Burton's Scottish nationality explains the slip which led him to speak of the "Rae Society" instead of the Ray Society, and bibliographers may make a note of the fact that the erratum has reappeared in every edition.

Alastor, or the Spirit of Solitude; and other Poems. By PERCY BYSSHE SHELLEY. A Facsimile Reprint of the Original Edition, first published in 1816. London, 1885: Reeves and Turner, 196, Strand; and B. Dobell, 62, Queen's Crescent, N.W. 8vo., pp. viii, vi, 101.

MR. DOBELL is an enthusiastic admirer of Shelley, and in this pretty volume he has given a reproduction of the first edition of one of the poet's finest works in such a manner as to ensure the gratitude of those who have no opportunity of possessing the original edition, which had already become rare in 1824. "I think," observes Mr. Dobell, "I may say of the present reproduction that it is as near a facsimile of the original as it is possible to produce. The printing has been executed by Messrs. Whittingham and Co., whose reputation as careful and excellent typographers is too well established to need any eulogium from me; and I have revised the proof-sheets with the most anxious care. I suppose that no book has ever been published that was altogether free from mistakes, and therefore I dare not assert that this one will be altogether exempt from them; yet I shall certainly be surprised if any important errors are discovered in it." We will not go so far as to say that Mr. Dobell's facsimile will ever be mistaken for the original—a consummation not to be devoutly wished—but it will serve a useful purpose for those who desire to see the exact form in which the poet's words were first given to the public.

Inhabitants of Birmingham, Edgbaston, and Aston possessing Goods to the Value of Ten Shillings and Upwards in the Year 1327. Extracted from the original Roll in the Public Record Office, by W. B. BICKLEY. Birmingham: W. Downing. 4to., pp. 19.

IN this tract we see the method of early English taxation set forth by practical example. The Parliament having granted to the king "a twentieth of all their moveable goods" as a subsidy for the defence of the kingdom against the Scotch, assessors are appointed for each county, who in

turn select four or six substantial men to inquire into and declare the value of all goods in their district, and enter the particulars in "a roll indented, quite plainly as soon as possible," for the use of the chief taxers. The exemptions from taxation are curious, and consist of "armour, montoure, jewels, and riches of knights and gentlemen and of their wives, and their vessels of gold and silver and brass." The inhabitants of leper houses were exempt only in case the governor was a leper. The roll now printed gives the sums payable by the people of Birmingham, and the roll forms a record of the names of local places and persons. The tract is printed with taste and care.

The Gentleman's Magazine Library: being a Classified Collection of the Chief Contents of the Gentleman's Magazine from 1731 to 1868. Edited by GEORGE LAURENCE GOMME, F.S.A. "English Traditional Lore;" to which is added, "Customs of Foreign Countries and Peoples." London: Elliot Stock. 8vo., pp. xvi, 356.

MR. GOMME continues his useful labour of collecting, classifying, and condensing the valuable material scattered in the pages of Sylvanus Urban. There is in this volume much that will afford entertainment as well as much that will aid the "folk-lorist" in serious investigation. The longest article in the volume is that dealing with the Ossian controversy. It appears that Macpherson, before he issued the *Fragments*, which led to so much controversy, sent two of them to the *Gentleman's Magazine*, in which there also appeared some articles by Mr. T. F. Hill, who, whilst the controversy was raging, collected in the Highlands a number of Gaelic pieces traditionally associated with the name of Ossian. Mr. Hill's *Erse Poems*, very inaccurately printed, were re-issued in a volume that has now become rare. Mr. Hill refers to a volume of Erse poems by MacDonald, printed at Edinburgh about 1773 or 1775: but Mr. Gomme cannot identify the book. Perhaps there may be a copy in the well-furnished Poets' Corner of the Glasgow Mitchell Library, or some of our readers may know of its existence elsewhere. The Erse fragments collected by Hill are now, a century after their original appearance, for the first time given with sufficient care and accuracy. Mr. Gomme's editorial work is done with skill and success.

The Book-Lover: a Guide to the Best Reading. By JAMES BALDWIN, Ph.D. Second Edition. Chicago: Jansen, McClurg, and Co. London: G. P. Putnam's Sons. 12mo., pp. 201.

DR. BALDWIN has written a pleasant book, and one that should be useful to young people. He has evidently been an admirer and close student of Mr. Ireland's *Book-Lover's Enchiridion*, and in his praises of literature he follows closely the same lines. He has some sensible remarks on the choice of books, the method of reading, the use of libraries, reading for the young, and school libraries. The most important part of the book is that offering suggestions for definite courses of reading. The importance of such systematic study cannot be over-estimated, and Dr. Baldwin's advice is sensible and judicious. In the preparation of such lists there is ample room for the personal equation; but it may be safely affirmed that those who take Dr. Baldwin for their guide, philosopher, and friend will make the acquaintance of some of the best literature of all ages.

Devon Booksellers and Printers in the Seventeenth and Eighteenth Centuries. By JOHN INGLE DREDGE, Vicar of Buckland Brewer, Devon. Reprinted from the *Western Antiquary*. Fifty copies. Not published. Plymouth: W. H. Luke, 1885, 4to., 39 leaves.

THERE is a great deal of interest attaching to Devonshire bibliography, and the Rev. Mr. Dredge has made a meritorious contribution to its record. The literary history of Exeter goes a long way back. The earliest connection of the town with printing is about 1500, when two books were printed at Rouen for an Exeter bookseller, Martin Coffin, of whom the name only is known. Although there is said to have been a sermon printed there in 1586, the first Exeter book which can be clearly identified is Fuller's *Good Thoughts in Bad Times*, which came from an Exeter press in 1645. Mr. Dredge invites additions to his list, and proposes to incorporate any contributions into a supplementary paper.

Woodhouse Grove School: Memorials and Reminiscences. By J. T. SLUGG. London, 1885, 12mo.

THE school was opened in 1812 for the education of the sons of Wesleyan ministers, and the book contains a chatty account of the governors, head masters, and scholars at the institution. The first governor, Mr. John Fennell, was uncle, by marriage, of Charlotte Brontë's mother, and afterwards became a clergyman of the Church of England. The wife of his successor, Mrs. Wood, is chiefly remembered by two traditions—the high chair in which she took her seat at morning and

evening prayers, and the exclamation of "Highty-tighty! what's the matter?" with which she dispersed small boys who were making too much hubbub for her excitable nerves. Another of the governors was the Rev. Miles Martindale, who was author of a *Dictionary of the Bible*, and a number of other works. The Rev. John Farrar, a later governor, was also an author. Mr. S. E. Parker, one of the head masters, was author of the *Protestants' Protest against Catholic Claims* and *The Arithmetical Grammar*. Mr. Slugg tells a number of good anecdotes relating to the school. One of the preachers at the school was peculiar for pronouncing "kn" every now and then, thus: "The Lord said unto Moseskn." He was also in the habit of saying "finally" many times, deluding his hearers into the belief that he was about to close his sermon. In one sermon he did this thirty-four times! The book contains a list of scholars, among whom we may mention Sir William Atherton; Professor J. W. Draper, of New York; Mr. H. H. Fowler, M.P.; Mr. J. T. Slugg, F.R.A.S.; Mr. Clarence Smith, Sheriff of London in 1883; Rev. Joseph Rayner Stephens, the Chartist; Dr. J. M. Strachan, Bishop of Rangoon; and the Rev. S. D. Waddy.

WE have received the following Catalogues:—John Noble, 10 and 12, Castle Street, Aberdeen; James Clegg, 10, Milnrow Road, Rochdale; H. Gray, 25, Cathedral Yard, Manchester; James Miles, Boar Lane, Leeds; G. S. Grant, Carlisle; James Colman, 9, Tottenham Terrace, White Hart Lane, Tottenham, London, N.; William Downing, 74, New Street, Birmingham.

CORRESPONDENCE.

SHAKESPEARE'S PHYSICIAN.

I HAVE recently seen in a German paper a statement that in the graveyard at Fredericksburg there is an epitaph to the memory of Edward Heldon, friend and physician of William Shakespeare. This epitaph is apparently the same as that which suggested a poem in *The Atlantic Monthly* of September, 1870:—

IN THE OLD CHURCHYARD AT FREDERICKSBURG.

IN the old churchyard at Fredericksburg
 A gravestone stands to-day,
 Marking the place where the grave has been,
 Though many and many a year has it seen
 Since its tenant mouldered away.
 And that quaintly carved old stone
 Tells its simple tale to all:—
 "Here lies a bearer of the pall
 At the funeral of Shakespeare."

There, in the churchyard at Fredericksburg,
 I wandered all alone,
 Thinking sadly on empty fame,
 How the great dead are but a name—
 To few are they really known.
 Then upon this battered stone
 My listless eye did fall,
 Where lay the bearer of the pall
 At the funeral of Shakespeare.

There, in the churchyard of Fredericksburg,
 It seemed as though the air
 Were peopled with phantoms that swept by,
 Flitting along before my eye,
 So sad, so sweet, so fair,
 Hovering about this stone,
 By some strange spirit's call,
 Where lay a bearer of the pall
 At the funeral of Shakespeare.

For in the churchyard at Fredericksburg
 Juliet seemed to love,
 Hamlet mused, and the old Lear fell;
 Beatrice laughed, and Ariel
 Gleamed thro' the skies above,
 As here, beneath this stone,
 Lay in his narrow hall
 He who before had borne the pall
 At the funeral of Shakespeare.

And I left the churchyard at Fredericksburg :
 Still did the tall grass wave
 With a strange and beautiful grace
 On the sad and lonely place,
 Where hidden lay the grave,
 And still did the quaint old stone
 Tell its wonderful tale to all :—
 "Here lies a bearer of the pall
 At the funeral of Shakespeare."

F. W. LORING.

Will some reader of *Book-Lore* give an explanation of the historical riddle, forgery, or mystification of Edward Heldon's grave in Fredericksburg?

INQUIRER.

COMEDY OF A DEAF MAN.

THE new report of the Deputy-Keeper of the Public Records contains an extract from the Tour of J. Alstromer in England between October, 1719, and April, 1720. At Chelmsford he saw in the afternoon "a comedy acted of a deaf man with six daughters and seven sons." What could this curious drama be?—WILLIAM E. A. AXON.

AN ARMLESS MAN.

CAN any reader of *Book-Lore* give any particulars of the *Postures of Johan Valerius, born without arms*, which is mentioned by Lowndes, but without any further note of its author, artist, or subject?

X.



BIBLIOPHILE'S KALENDAR.

IN the *Centralblatt für Bibliothekswesen* there is an obituary notice of Dr. Johann Heinrich Christian Schubart, of whose writings a catalogue is given. M. A. Carrière details the steps taken by the French authorities for the annual issue of a catalogue of the University theses and other publications of a similar nature.

THE *Co-operative Index to Periodicals* continues its useful career, and will prove of great use to all who have to make investigations into recent literature.

WE have received from Mr. F. S. Parvin, the Grand Secretary, a volume of *Annals of the Grand Lodge of Iowa*, which contains a great deal of interesting matter relating to Freemasonry. Iowa has distinguished itself by the provision of a valuable Masonic library.

MR. WALTER SCOTT'S *Canterbury Poets* goes steadily forward. We are not favourable to selections where it is possible to have the entire work, but the pretty volume of selections from the dramatic works of Christopher Marlowe will carry his "mighty line" to many who would not otherwise know it. Mr. P. E. Pinkerton contributes a prefatory sketch.

MR. J. P. BRISCOE has issued another of his useful class-lists of the Nottingham Reference Library. The one just received contains the titles of the works in poetry and the drama.

THE growth of Australian literature will be watched with interest. The editor of *Once a Month*, "a magazine for Australasia," gives perhaps more selected matter than would be common in this country. The articles are all readable. We may name especially the "Old English Opera," by J. G. de Libra.

IN the new part of the *Bulletin du Bibliophile* the most important article is one containing a collection of documents as to the prices paid for books, parchments, and the work of illuminators in the fourteenth, fifteenth and sixteenth centuries.

THE contents of the August *Magazine of American History* are varied. It has four essays on the Civil War. The Hon. James W. Gerard contributes a scholarly paper on the "Revocation of the Edict of Nantes," which so largely affected the population of America; and Professor E. W. Gilliam, in "Presidential Elections Historically Considered," calls the attention of voters to the inconsistencies of the present electoral system, whereby the original text of the Constitution is inoperative.





SHAKESPEARE RARITIES.

By J. O. HALLIWELL-PHILLIPPS.



THE Shakespeare collection at Hollingbury Copse includes numerous early manuscripts and books that refer to the literary history of the great dramatist, but its main feature is the largest assemblage that has ever been formed of objects that illustrate his biography. The latter alone, consisting of more than fifteen hundred separate articles, would require the disposal of a week or more for a studious examination.

The following pages contain merely notices of the few articles in the collection that for some years past have been usually shown to visitors, and which have been selected from those that are likely to be of the most general interest.

NO. I.

The engraving on the right is a proof copy of the Droeshout portrait of 1623, and is the only likeness of Shakespeare in existence which has come down to us in an original, unaltered state.

No other copy of the engraving in this reliable state has yet been discovered, the only ones in all other libraries being those taken from a retouched plate, an example of an impression of which will be seen on the left. The latter is one of the only three impressions known of the title-page of the edition of 1632 before the spelling of the word *coppies* was altered—a circumstance which, although apparently trivial, is of value, as showing that it includes one of the earliest impressions from the plate after it had been used for the first folio.

The following observations upon this proof-engraving are from the pen of the late F. W. Fairholt, F.S.A.:—"The portrait, in this state of the engraving, is remarkable for clearness of tone; the shadows being very delicately rendered, so that the light falls upon the muscles of the face with a softness not to be found in the ordinary impressions. This is particularly visible in the arch under the eye, and in the muscles of the mouth; the expression of the latter is much altered in the later states of the plate by the enlargement of the upturned moustache, which hides and destroys the true character of this part of the face. The whole of the shadows have been darkened by cross-hatching and coarse dotting, particularly on the chin; this gives a coarse and undue prominence to some parts of the

portrait, the forehead particularly. In this early state of the plate the hair is darker than any of the shadows on the head, and flows softly and naturally; in the retouched plate the shadow is much darker than the roots of the hair, imparting a swelled look to the head, and giving the hair the appearance of a raised wig. It is remarkable that no shadow falls across the collar; this omission, and the general low tone of colour in the engraving, may have induced the retouching and strengthening which has injured the true character of the likeness, which in its original state is far more worthy of Ben Jonson's commendatory lines."

The late Mr. William Smith, Director of the National Portrait Gallery, whose knowledge of early engraving was unrivalled, thus wrote to me in reference to a suggestion that the variations were caused by an accident to the plate:—"I was unwilling to answer your note until I had made another careful examination of your engraving, as well as of the very fine impression in the usual state which we have recently purchased for the National Portrait Gallery. This I have now done, and I can find no traces of any damage whatever. I fully believe that, on what is technically termed 'proving the plate,' it was thought that much of the work was so delicate as not to allow of a sufficient number of impressions being printed. Droeshout might probably have refused to spoil his work, and it was retouched by an inferior and coarser engraver."

Believing this proof-engraving to be the most authentic portrait of Shakespeare in existence, it has long been my wish to offer the public an accurate copy of it. All attempts, however, at a faithful reproduction, either on wood or by photography, have at present miserably failed; while the process the most likely to be effective, line-engraving, appears to be all but a lost art. Further advice on the subject will be gratefully considered.

No. 2.

The original conveyance to Shakespeare of the house in the Blackfriars that he purchased in the year 1613,—made "betweene Henry Walker, citizein and minstrell of London, and William Shakespeare of Stratford-upon-Avon in the countie of Warwick, gentleman." Quite perfect, and in a beautiful state of preservation.

This is the identical deed which was enrolled in Chancery, having the original official endorsement, and it is one of the very few articles in existence which can be positively stated to have been in the hands of the great dramatist. It was for many years one of the most prominent treasures of the Sainsbury collection.

No. 3.

The original deed transferring the legal estate of the house last-mentioned, 10 February, 1617-18, in trust to follow the directions of Shakespeare's will, subject only to the remaining term of a lease granted by the poet to one John

Robinson. It appears from an endorsement that this deed was handed over at the time to Susanna Hall, the poet's daughter.

No. 4.

A copy of the first collective edition of the dramatic works of Shakespeare, 1623, containing misprints which indicate the priority of the impression.

Thus, on the second column of p. 172 of the *Histories*, at line 13 *and* is misprinted *add*, and, in the second line following, *tis* instead of *kiss*, the correct readings being found in all other copies excepting in one in the library of the Earl of Ellesmere mentioned by Mr. Aldis Wright in the *Cambridge Shakespeare*, v. 342. These variations are of course of no value in themselves, but they are of importance as evidences of the careful revision of the text that was made by the printers of this remarkable volume.

No. 5.

An original deed with the very rare signature of Sir Thomas Lucy of Charlecote, the individual who owes his celebrity to his inconsiderate treatment of the youth who was afterwards to be the national dramatist of England. This indenture was executed in December, 17 Elizabeth, 1574, and it bears also the signatures of Sir Thomas's two brothers, Timothy and Edward.

No. 6.

An original deed of conveyance granted by the Earl of Southampton, Shakespeare's friend and patron, with a fine specimen of his autograph signature. It refers to property at Romsey, near Southampton, and it was executed by the earl in the year 1603, a few weeks after his release from his imprisonment in the Tower of London.

No. 7.

A paper in the handwriting of the Rev. Joseph Greene, Master of the Grammar School of Stratford-on-Avon, 1767, containing the only account of Shakespeare's residence of New Place that has been recorded from the spoken words of a person who had actually seen the building, one Richard Grimmitt, who was born at Stratford in January, 1683, and who "said he in his youth had been a playfellow with Edward Clopton, senior, eldest son of Sir John Clopton, Knt., and had been often with him in the great house near the chapel in Stratford call'd New Place; that, to the best of his remembrance, there was a brick wall next the street, with a kind of porch at that end of it next the Chapel, when they cross'd a small kind of green court before they enter'd the house, which was bearing to the left and fronted with brick, with plain windows consisting of common panes of glass set in lead."

No. 8.

Palladis Tamia, Wits Treasury, being the second part of Wits Common Wealth, by Francis Meres, Maister of Artes of both Universities. At London, Printed by P. Short for Cuthbert Burbie, and are to be sold at his shop at the Royall Exchange, 1598.—Opened at the pages containing the earliest list of Shakespeare's works known to exist, including "his sugred Sonnets among his private friends," &c.

No. 9.

Poems, written by Wil. Shake-speare, gent., 12mo., 1640, with the original engraved portrait of the author by Marshall.

No. 10.

England's Parnassus, or the choysest Flowers of our Moderne Poets, with their Poeticall Comparisons, descriptions of Bewties, &c. 8vo. 1600.—Opened at p. 192, where there are extracts from Venus and Adonis and from Romeo and Juliet. There are numerous other quotations from Shakespeare in the same volume.

No. 11.

Select Observations on English Bodies, or Cures both Empericall and Historicall performed upon very eminent Persons in desperate Diseases. Written in Latine by Mr. John Hall, physician, living at Stratford-upon-Avon in Warwickshire. 12mo. Lond. 1657. The first and very rare edition of the cases attended to by Shakespeare's son-in-law.

No. 12.

Visscher's view of London, engraved in the early part of the reign of Charles the First. The volume contains a complete impression of the view, the portion shown being that which gives a representation in the foreground of the second Globe Theatre, the house at which Shakespeare's plays were frequently represented in and after the year 1614.

No. 13.

An original deed executed in the year 1605 with the rare autograph, as a witness, of Francis Collyns, who was also one of the witnesses to Shakespeare's will and the poet's solicitor.

No. 14.

Golding's translation of Ovid, 1567, one of the few books that can be positively asserted to have been at least partially read by Shakespeare, several passages from it being adopted in the Tempest.

No. 15.

A Pleasant Conceited Comedie called Loves Labors Lost, as it was presented before Queen Elizabeth in the Christmas holidays, 1597. 4to. Lond. 1598.—Of great rarity, only five other copies being known. This is the first publication of any of Shakespeare's works in which his name appears as the author on the title-page.

No. 16.

The True Tragedie of Richarde Duke of Yorke, and the death of good King Henrie the sixth, with the whole contention betweene the two Houses, Lancaster and Yorke, as it was sundry times acted by the Right Honourable the Earle of Pembroke his servantes. Printed at London, 1600.

This is the second edition of the surreptitious copy of the Third Part of Henry the Sixth. Only six copies known.

No. 17.

The First Part of the True and Honourable History of the Life of Sir John Oldcastle, the good Lord Cobham. Written by William Shakespeare. 4to. 1600.—A play impudently ascribed by the publisher to the great dramatist, an evidence of the early commercial value of his name.

No. 18.

Lilly's Shorte Introduction of Grammar generally to be used, compiled and set forth for the bringing up of all those that intende to attaine the knowledge of the Latine tongue. 4to. Lond. 1568.

An impression which is either unique or of very extreme rarity, being unnoticed by all the bibliographers. It is, in all probability, the edition that was in use at the Stratford grammar-school when Shakespeare was gathering his "little Latin and less Greek" at that establishment. That the great dramatist had imbibed something from this book is clear from his quoting a line from Terence in the form in which it is given in this volume, not in that in which it appears in the work of the ancient poet.

No. 19.

Microcosmos, the Discovery of the Little World with the Government thereof. By John Davies. 4to. Oxford, 1603.—Opened at the page containing the curious allusions to Shakespeare and Burbage, the identification proved by their initials on the margin.

No. 20.

The History of the Two Maids of More-clacke (Mortlake), with the Life and simple manner of John in the Hospitall. Written by Robert Armin, Shakespeare's

colleague, 1609.—The woodcut on the title-page is one of the few pictorial examples that we have of the stage-costume of Shakespeare's time. Only four other copies known.

No. 21.

An Apology for Actors containing three briefe Treatises. Written by Thomas Heywood. 4to. 1612.—Opened at the postscript containing Heywood's interesting note respecting the attribution to Shakespeare of the *Passionate Pilgrim* and the annoyance that its publication inflicted on the latter.

No. 22.

Colin Clouts Come Home Again. By Ed. Spencer. 4to. London, Printed for William Ponsonbie, 1595.—Opened at the page containing the interesting allusion to Shakespeare.

No. 23.

The Raigne of King Edward the Third, as it hath bene sundry times played about the Citie of London. Imprinted at London by Simon Stafford for Cuthbert Burby, and are to be sold at his shop neere the Royall Exchange, 1599.—A play generally believed to have been revised by Shakespeare.

No. 24.

A pleasant and fine Conceited Comedie taken out of the most excellent wittie poet Plautus, chosen purposely from out the rest as least harmefull and yet most delightfull. Written in English by W. W. 4to. Lond. 1595.

There is no evidence that Shakespeare ever saw this production, but Collier may be right in conjecturing that its publication was suggested through the popularity of the *Comedy of Errors*. Only two other copies known.

No. 25.

A volume of collections by the Rev. Joseph Greene, Master of the Grammar-School of Stratford-on-Avon, 1731-1771, respecting the monumental effigy of Shakespeare, and the "repairing" of it in the year 1748.—Opened at a page containing an interesting letter on the last-mentioned subject.

No. 26.

The First Booke of Ayres, or little short Songs to sing and play to the Lute, with the base Viole. Newly published by Thomas Morley, Bachiler of Musicke and one of the gent. of her Majesties Royall Chappel. fol. Imprinted at London in Litle S. Helen's by William Barley, 1600.—Opened at the pages which contain the original music to the song,—*"It was a lover and his lass"*—in *As You Like It*. The present is the only copy of this work known to exist.

No. 27.

The Auncient Historie of the Destruction of Troy, containing the founders and foundation of the said Citie, besides many admirable and most rare exployts of chivalrie and martiall prowess, with incredible events compassed for and through the love of ladies. 4to. London, Printed by Thomas Creede, 1596.

This is the edition which was used by Shakespeare for a portion of the story of Troilus and Cressida. Only one other copy known.

No. 28.

The history of Tom Drum's vaunts, and his rare entertainment at Mistress Farmer's house, the faire widow of Fleete Streete. A chapter from Deloney's Historie of the Gentle Craft, 1598.—Alluded to in All's Well that Ends Well. No other copy known.

No. 29.

A manuscript volume of poetical miscellanies of the time of Charles the First, opening at a page containing the following hitherto unpublished version of the lines on John a Combe attributed to Shakespeare:—

Ten in th' hundred by the lawes you may have,
But twenty in th' hundred the divel doth crave.
If any ask who lyes in this tomb,
Baw, wough, quoth the divel, 'tis my John a Coom.

There is this to be said in favour of the authenticity of the present version, that the legal rate of interest in Shakespeare's time was ten per cent. It was not reduced until some years after his death, Stat. 21 Jac. I., c. 17; but at the same time it is not at all necessary to believe that the attribution of the authorship is correct.

No. 30.

The Battell of Alcazar fought in Barbarie betweene Sebastian, King of Portugall, and Abdelmelec, King of Marocco. 4to. Lond. 1594.—This is one of the very few contemporary plays that are distinctly quoted by Shakespeare.

No. 31.

A fragment of four leaves only, but unique, no other vestige of a copy having yet been discovered, of the first edition of the first part of the Hystorie of Henry the Fourth, 1598.—Opened at the page the last line of which is the only existing record of the true reading in Poins's speech—"How the *fat* rogue roar'd!" It is something, at this late day, to recover even one lost word of the immortal text.

No. 32.

An Heptameron of Civill Discourses, containing the Christmasse Exercise of sundrie well-courted Gentlemen and Gentlewomen. 4to. Lond. 1582.—This work includes the foundation-story of Measure for Measure, by the author of the play next mentioned.

No. 33.

The right excellent and famous Historie of Promos and Cassandra, wherein is shovne the unsufferable abuse of a lewde Magistrate, the vertuous behaviours of a chaste Ladye, &c., 1578.—This is the play whence Shakespeare derived the plot of Measure for Measure. Only three other copies known.

No. 34.

Timbre de Cardone ende Fenicie van Messine, a Dutch play on the story of Much Ado about Nothing, acted in Holland in the year 1618, with a wood-engraving of one of the scenes.

No. 35.

A manuscript volume of poetical miscellanies, compiled by Matthew Day, Mayor of Windsor, in the early part of the seventeenth century.—Opened at a page containing verses entitled "Shakespeare on the King."

No. 36.

England's Helicon. 4to. Lond. 1600.—Opened at a page containing a version of lines in Love's Labour's Lost.

No. 37.

Vincentio Saviolo his Practise. In two Bookes. The first intreating of the use of the Rapier and Dagger. The second of Honor and honorable Quarrels. 4to. London, Printed by John Wolfe, 1595.—This book is alluded to by Touchstone in As You Like it,—“O, sir, we quarrel in print, by the book,” &c.

No. 38.

A manuscript of the Return from Parnassus, “as it was acted in St. John's Colledge in Cambridge, anno 1602.”

This is the only manuscript of the time of Elizabeth in a private library in which any of the works of Shakespeare are mentioned. It is of great interest and literary value as the record of a more accurate text than the hitherto only known early copy, the edition of 1606. The title in the manuscript is “the Progresse to Parnassus,” the reason for the adoption of either title being obscure.

No. 39.

The printed edition of the drama last mentioned, 1606.—Opened at the page which contains the notice of Shakespeare.

No. 40.

An original family deed of 1596, executed in the presence of John Shakespeare, the poet's father, whose name is there spelt *Shaxpere*.

No. 41.

An original trust-deed with the signature of Shakespeare Hart, great-grandson of the poet's sister. He spells his name most oddly—*Shaxpeer Hart*—a curious evidence of the local pronunciation of the first name. There are several examples of his signature at Stratford-on-Avon, but this is probably the only one in private hands.

No. 42.

Norden's plan of London, 1593, showing the Rose Theatre, the only regular one then on the south of the Thames, and that in which Shakespeare's earliest dramas were produced. This plan gives a more accurate idea than any other of the metropolis as it existed in the poet's time.

No. 43.

The merry conceited Humours of Bottom the Weaver, an old droll made up from the comic portions of the *Midsummer Night's Dream*.

No. 44.

An original sketch, by Richard Greene, of Lichfield, of the exterior of the Church of the Holy Trinity, Stratford-on-Avon, with the ancient wooden spire that was removed in the year 1763, believed to be the earliest drawing of the church known to exist.

No. 45.

A play-bill of the time of William the Third, announcing a performance of Dryden's *Troilus and Cressida* on October the 28th, 1697. This is the earliest authentic play-bill of a Shakespearean character which is known to exist.

Play-bills, or "billes for players," as they are termed in the Stationers' Registers for 1587, were in ordinary use throughout the time of Shakespeare, but none earlier than the time of William the Third are known to be in existence. Even any of the latter are of extreme rarity. The names of actors do not appear to have been inserted in play-bills before the time of George the Second.

No. 46.

The Murder of Thomas à Becket, one of the mural paintings formerly on the walls of the Guild Chapel, Stratford-on-Avon. An original drawing by Fisher.

All Fisher's original drawings are in this collection, and are of considerable interest, the published engravings not being accurate copies.

No. 47.

A case containing early quarto editions of the plays of Shakespeare, 1600 to 1655.

No. 48.

There has not been a single article hitherto named the genuineness of which can be rationally questioned; but in the case of the piece of glass bearing this number a doubt of authenticity may fairly be raised in the absence of a perfect chain of evidence in favour of its assumed history. So much deception has been practised in advancing the claims of Shakespearean relics, that it is impossible to be too cautious in investigating the testimonies by which those claims are supported. All that is known respecting the present one may thus be briefly stated:—

This bit of glass was thus first publicly mentioned in Fairholt's *Home of Shakespeare*, 1847, p. 27:—"There is an apparently genuine relic of New Place at present (1847) in the possession of the Court family, who own Shakespeare's house. It is a square of glass, measuring nine inches by seven, in which a circular piece is leaded, having the letters W. A. S., for William and Anne Shakespeare, tied in a true-lovers' knot, and the date 1615, the year before the poet's death, beneath. A relative of the late Mrs. Court, whose ancestor had been employed to pull down New Place, had saved this square of glass, but attached little value to it. He gave it to her; but she had an honest dislike to the many pretenders to relics, and never showed this glass unless it was expressly requested by the few who had heard of it. She told her story simply, made no comments, and urged no belief. The letters and figures are certainly characteristic; they are painted in dark-brown outline, tinted with yellow; the border is also yellow. The lead is decayed, and the glass loose."

The late Mr. Fairholt, one of the best judges in such matters that ever lived, was of a decided opinion that the glass is a genuine work of art of the Shakespearean period. If so, it may be taken for granted that it is an authentic Stratford relic; for it is incredible that anyone should have pounced elsewhere upon a glass with the three desirable initials, brought it from a distance into the town, and then invented a New Place story, without a commercial or any other sort of intelligible object. But how came the piece of glass to be in the possession of the tenant of the Birth-place? An explanation has recently presented itself in a passage in a manuscript compiled in the year 1796, and now in the Bodleian (MS. Malone, 40). The writer, after mentioning the Clopton painted glass, which, as is well known, was taken by Shakespeare Hart from the Chapel (amongst other refuse from alterations that had been ordered in that building), and inserted in a window of the Birth-place, says:—"There are several more scraps of painted glass dispersed in other windows of the said premises." Now, when New Place was pulled down, in the year 1701, Shakespeare Hart was at all events the leading, if not the only, glazier in the town; and it is most likely, if the New Place glass is correctly so designated, that it had been inserted by him in a Birth-place window, remaining there till 1796, getting afterwards into Mrs.

Court's hands through some alteration or repairs in the window in which it had been placed—a more likely hypothesis than her statement as recorded by Fairholt, and perhaps misunderstood by him. There is thus somewhat more than a possibility of its genuineness as a Shakespearean relic, but it is unlikely that evidence leading to a decisive opinion will now ever be accessible. Unless, however, its genuineness as a work of art of the year 1615 be disputed—and no suspicion in this direction has yet transpired—even the few known details of its history appear to be explicable only on the assumption that it is a genuine relic of William Shakespeare and Anne Hathaway.

WHAT BECAME OF THEM.

A TRUANT long, Drol home fatigued returns,
And first a visit to his books he pays,
The which to view with ardent thirst he burns ;
His den regained, he stares in stark amaze,
And, all bewildered, rubs his glamoured eyes ;
“Am I bewitched?” he cries—no books are there—
Forebodings dire within his mind arise
Of cunning thieves, to see his shelves all bare,
All, all are gone ! Whence could have blown the blast
That shipwrecked all his so much cherished tomes ?
In awe-struck tones “Gone ! gone !” he moans aghast,
As panic-struck around his shelves he roams.
His vanished books he well may mourn ; alack !
His wife has sold them—has them on her back.

Book-Mart.

Halkett Lora.



SAMUEL JOHNSON, "LORD FLAME."



BEFORE Dr. Johnson was thought of at all in London, another Samuel Johnson had gained some celebrity from his plays. This Samuel was born in Cheshire in 1691. He was a dancing-master by profession, but was admitted to the tables of the rich, and was licensed to jest at the expense of anybody, whether they were present or not. The Duke of Montague is said to have engaged Mr. Johnson to write a play called *Hurlothrumbo*, in order to ridicule the credulity and foolish curiosity of the age. This play, which "for absurd bombast and turgid nonsense perhaps stands unrivalled in the English language," was extolled in the newspapers by the Duke as the most sublime effort of human genius which had for a long time appeared, and in consequence it was performed for thirty (some say fifty) successive nights, until the whole town found itself duped.

Dr. Byrom, the stenographer, was a friend of Johnson's, and in his letters to his wife gives some very interesting particulars of the reception of this play. On the 2nd of April, 1729, he writes :—

"As for Mr. Johnson, he is at present one of the chief topics of talk in London; Dick's Coffee-house resounds 'Hurlothrumbo!' from one end to the other. He had a full house and much good company on Saturday night, the first time of acting, and report says all the boxes are taken for next Monday; and the quality, they say, expect an epilogue next time (there being none last) from Mr. B—— [Byrom]. It is impossible to describe this play, and the oddities, out-of-the-waynesses, flights, madness, nonsense, comicalities, &c., but I hope Johnson will make his fortune by it for the present. We had seven or eight Garters, they say, in the pit; I saw Lord Oxford and one or two more there, but was so intent upon the farce that I did not observe many quality that were there: we agreed to laugh and clap beforehand, and kept our word from beginning to end. The night after Johnson came to Dick's, and they all got about him like so many bees: they say the Prince has been told of *Hurlothrumbo*, and will come and see it; he said he would call on me to-day, but he has not. I shall get him to vary some passages in it if I can, that from anybody but himself would make it an entertainment not quite so proper for the ladies, and I would have our ladies here see it because they know the man; for my part, who think all stage entertainments stuff and nonsense, I consider this as a joke upon 'em all; so *Hurlothrumbo*, as the matter stands, will hardly be quitted while it brings a house, and consequently more money into the author's pocket than his teaching would do of a long time."

On the 15th of the same month he writes :—

"*Hurlothrumbo* is still acting, to-night is the eighth time running, and a good

house last night as N. Vigor tells me, so one would hope Johnson will be rich. Mr. Amos Meredith is the reputed author of the prologue to it, and an acquaintance of yours of the epilogue, which they say is a very comical one; if I can get a copy of it, I'll send it if you have a mind."

On April 22nd, 1729, Byrom, writing from Richard's Coffee-house, says:—

"My dear love, how do? I just write to ask thee that question. Am just come from the latter part of *Hurlothrumbo*, which I had not seen of many nights; there was much company and fashion there, and to-morrow it is to be acted again for the fifteenth time running. Johnson dines with the Duke of Mountague, Duchess Bedford, Lord Walpole, &c., and will have him print his play, and they will get him subscriptions enough; he gets money every night more or less, and can't think of anything else to be sure while this lasts. Several ladies have been there several nights together, and you would hardly be qualified for conversation, say the folks, if you ha'nt seen *Hurlothrumbo*; could you a-thought it? 'Tis a most unaccountable thing, or one might send some account of it; but when I have heard a few more of the learned remarks which the world makes of it, you may have 'em if you will."

The play was published with the title of—

Hurlothrumbo: or, the Super-Natural. As it is Acted at the New-Theatre, in the Hay-Market. Written by Mr. Samuel Johnson, from Cheshire.

*Ye Sons of Fire, read my "Hurlothrumbo,"
Turn it betwixt your Finger and your Thumb,
And being quite outdone, be quite struck dumbo.*

London: Printed for T. Wotton, at the Queen's-Head and Three Daggers, and J. Shuckburgh, at the Sun, in Fleet-street. MDCCXXIX. (Price 1s. 6d.) 8vo., pp. xii. 60.

A second edition was issued the same year. The prologue to the play was written by Amos Meredith, and the epilogue by Mr. Byrom.

About the 15th May, 1729, John Byrom wrote to Mrs. Byrom:—

"The Westminster scholars at their election, I hear, made verses on *Hurlothrumbo*. I see here a new book against Mr. Pope, with a dialogue in it between Hurlo and Death; and in short, who but Hurlothrumbo at present? If people talk of a thing as inconsistent in any manner, the word is now, 'In short, mere Hurlothrumbo.' I expect it to produce much wit still. These three lines, according to one of the papers, are in the title-page:—

*Ye sons of Nonsense, read my Hurlothrumbo,
Turn it betwixt your finger and your thumb,
And being quite outdone, be quite struck dumbo!*

Only the author of *Hurlo*, to mend the verse, has printed it, 'Ye sons of fire,' contrary, they say, to the original MS. in the Cotton Library."

Johnson's next work appears to have been—

The Blazing Comet: The Mad Lovers; or, the Beauties of the Poets. A Play, as it is Acted at the New-Theatre in the Hay-Market. By Mr. Johnson, Author of "Hurlothrumbo." London, Printed for James Crockatt, at the Golden Key, near the Inner-Temple-Gate, in Fleet-street; and sold by Tho. Payne, at the Crown in Pater-noster Row. MDCCXXXII. (Price rs. 6d.) 8vo., pp. xii. 52.

There are two dedications: one "To her Grace the Duchess of Richmond;" the other "To the Poets of Future Ages." As a frontispiece there is a picture of Johnson on stilts, as he appeared whilst acting "Lord Wildfire."

In 1734 he published—

A Vision of Heaven. Which is introduc'd with Essays upon Happiness, a description of the Court, the characters of the Quality: Politicks, Manners, Satyr, Wit, Humour, Pastoral, Sublimity, Extasy, Love, Fire, Fancy and Taste Universal. Written by Mr. Samuel Johnson. London: Printed for E. Withers, at the Seven Stars, over against Chancery-Lane, in Fleet-street; and J. Joliffe, at the Bible in St. James's Street; where may be had *Hurlothrumbo*. MDCCXXXVIII. 12mo., pp. viii. 63.

The three dedications to this book were respectively to the Earl of Burlington, Miss Mary Marsdin, and the Honourable Mrs. Middleton, at Cresneue, near Wrexham, in Wales.

A copy of a rare tract entitled *Harmony in an Uproar*, published by Johnson in 1733, occurred in Dr. Laing's sale in 1879.

In addition to these books, he was author of a printed dialogue called *Court and Country*. The *Biographia Dramatica* says that he wrote four other plays, which were performed but not published—viz.: *Cheshire Comics*, a comedy, 1730; *All Alive and Merry*, a comedy, 1737; *A Fool made Wise*, an operatic comedy, 1741; and *Sir John Falstaff in Masquerade*, a farce, 1741.

In his old age Johnson retired to Gawsworth, where his eccentricities earned him the nickname of "Maggotty Johnson," and his early successes the pseudonym of "Lord Flame." After death, as well as in life, he desired to remain unique, and at his own desire was buried in a plantation in Gawsworth village. His grave has the two following inscriptions over it. The first is Johnson's own; the second appears to have been put there by some pious person, evidently with the intention of counteracting the effect of the first one:—

Under this Stone
Rest the Remains of Mr. Samuel Johnson,
Afterwards ennobled with the grander Title of
Lord Flame.
Who after having been in his Life distinct from other men
By the Eccentricities of his Genius,
Chose to retain the same Character after his Death,
And was at his own Desire buried here May 5th,
A.D. MDCCCLXXIII., aged 82.

Stay thou whom Chance directs or ease persuades,
To seek the Quiet of these Sylvan shades,
Here, undisturb'd, and hid from Vulgar Eyes,
A Wit, Musician, Poet, Player lies;
A Dancing Master, too, in Grace he shone,
And all the arts of Opera were his own:
In Comedy well skill'd, he drew Lord Flame,
Acted the Part and gain'd himself the Name.
Averse to Strife, how oft he'd gravely say,
These peaceful Groves should shade his breathless Clay
That, when he rose again, laid here alone,
No friend and he should quarrel for a Bone,
Thinking that were some old lame Gossip nigh
She possibly might take his Leg or Thigh.

If chance hath brought thee here, or curious eyes,
To see the spot where this poor jester lies,
A thoughtless jester even in his death,
Uttering his jibes beyond his latest breath:
O stranger pause a moment, pause and say;
"To-morrow should'st thou quit thy house of clay,
Where wilt thou be my soul? in paradise?
Or where the rich man lifted up his eyes?"
Immortal spirit, would'st thou then 'be blest,
Waiting thy perfect bliss on Abraham's breast:
Boast not of silly art, or wit or fame,
Be thou ambitious of a Christian's name:
Seek not thy body's rest in peaceful grove,
Pray that thy soul may rest in Jesus' love.
O speak not lightly of that dreadful day,
When all must rise in joy or in dismay;
When spirit pure in body glorified
With Christ in heavenly mansions shall abide,
While wicked souls shall hear the Judge's doom:
"Go ye accursed into endless gloom."
Look on that stone and this and ponder well:
Then choose 'twixt Life and Death, 'twixt Heaven and Hell.

THE OTHER SIDE.

THE fledgling author takes the fatal river,
Without a doubt or apprehensive shiver:
He launches forth with confident *Te Deum*;
But finds on th' other side—the *Athenæum*!

S.



SHAM ALMANACKS AND PROGNOSTICATIONS.

BY CORNELIUS WALFORD, F.I.A., F.R.H.S.,

Barrister at Law.

III.

SWIFT AND THE ALMANACK-MAKERS.



VERY age has its follies, and one by which the opening of the eighteenth century was peculiarly marked was the general credit given to the predictions of Almanack-makers, or, as they chose more learnedly to designate themselves, Philo-maths. In the seventeenth century this character had been assumed by men whose learning ought to have placed them above such scandalous imposition; and believed in by others whose unquestioned talents render their credulity almost miraculous. Among the latter we may rank Dryden; and among the former, Ashmole and Lilly. The art, however, about 1708 was gradually passing into contempt; and its professors, although their lucubrations continued to interest the community at large, had only impudence and cant to sustain their stately pretensions to vaticination. The solemn, ambiguous, and authoritative style assumed by these astrologers afforded an ample fund for the exercise of Swift's irony, and he has imitated with exquisite dexterity the mysterious style of their annual predictions. *Vide* Scott's edition of Swift's Works, 1814, introductory to what follows.

For the purposes in view Swift issued, towards the end of 1707, the following:—

"Predictions for the year 1708, wherein the month, and the day of the month, are set down, the persons named, and the great actions and events of next year particularly related, as they will come to pass. Written to prevent the people of England from being further imposed on by vulgar Almanack-makers. By Isaac Bickerstaff, Esq^{re}."

It is a little remarkable that a name should have been assumed which so speedily afterwards became famous in literature. Swift adopted it from a locksmith's signboard. I shall only give certain passages here.

"I have," he says, "considered the gross abuse of astrology in this kingdom, and upon debating the matter with myself, I could not possibly lay the fault upon the art, but upon those gross impostors, who set up to be the artists. I know several learned men have contended, that the whole is a cheat; that it is absurd and ridiculous to imagine the Stars can have any influence at all upon human actions, thoughts or inclinations; and whoever has not bent his studies that way may be excused for thinking so, when he sees in how wretched a manner that noble art is treated by a few mean illiterate traders between us and the Stars; who import a yearly stock of nonsense, lies, folly, and impertinence, which they

offer to the world as genuine from the planets, though they descend from no greater a height than their own brains.

“I intend in a short time to publish a large and rational defence of this Art, and therefore shall say no more in its justification at present than that it has been in all ages defended by many learned men. . . .

“Nor am I at all offended, or do I think it an injury to the Art, when I see the common dealers in it, the students in Astrology, the philomaths, and the rest of that tribe, treated by wise men with the utmost scorn and contempt; but I rather wonder when I observe gentlemen in the Country rich enough to serve the nation in parliament poring in *Partridge’s Almanack* to find out the events of the year at home and abroad: not daring to propose a hunting match till Gadbury or he have fixed the weather. . . .

“As for the few following predictions I now offer the world, I forbore to publish them till I had perused the several Almanacks for the year we are now entered upon. I found them all in the usual strain, and I beg the reader will compare their manner with mine: and here I make bold to tell the world that I lay the whole credit of my art upon the truth of these predictions; and I will be content that Partridge and the rest of his clan may hoot me for a cheat and impostor, if I fail in any single particular of moment. I believe any person who reads this paper will look upon me to be at least a person of as much honesty and understanding as a common maker of Almanacks. I do not lurk in the dark; I am not wholly unknown to the world; I have set my name at length to be a mark of infamy to mankind, if they shall find I have deceived them.

“In one thing I must ask to be forgiven, that I talk more sparingly of home affairs: as it would be imprudence to discover secrets of State, so it might be dangerous to my person; but in smaller matters and such as are not of public consequence I shall be very free: and the truth of my conjectures will as much appear from these as the other. As for the most signal events abroad, in France, Flanders, Italy, and Spain, I shall make no scruple to predict them in plain terms: some of them are of importance, and I hope I shall seldom mistake the day they will happen; therefore I think good to inform the reader that I shall all along make use of the old style observed in England, which I desire he will compare with the newspapers at the time they relate the actions I mention.

“I must add one word more: I know it has been the opinion of several learned persons, who think well enough of the true art of Astrology, that the Stars do only incline, and not force the actions or wills of men; and therefore, however I may proceed by right rules, yet I cannot in prudence so confidently assure the events will follow exactly as I predict them. . . .

“My first prediction is but a trifle, yet I will mention it, to show how ignorant those sotted pretenders to astrology are in their own concerns: it relates to Partridge the Almanack-maker; I have consulted the star of his nativity by my own rules, and find he will infallibly die upon the 29th of March

next, about 11 at night, of a raging fever ; therefore I advise him to consider of it, and settle his affairs in time.

“The month of April will be observable for the death of many great persons. On the 4th will die the Cardinal de Noailles, archbishop of Paris : on the 11th the young Prince of Asturias, son to the duke of Anjou : on the 14th a great Peer of this realm will die at his country house : on the 19th an old layman of great fame for learning ; and on the 23rd an eminent Goldsmith in Lombard Street. I could mention others both at home and abroad, if I did not consider such events of very little use or instruction to the reader, or to the world.

“As to Public affairs : on the 7th of this month there will be an insurrection in Dauphine, occasioned by the oppressions of the people, which will not be quieted in some months.

“On the 15th will be a violent storm on the south-east coast of France, which will destroy many of their ships and some in the very harbour.

“The 19th will be famous for the revolt of a whole province of the kingdom, excepting one city, by which the affairs of a certain Prince in the alliance will take a better face.

“May, against common conjectures, will be no very busy month in Europe, but very signal for the death of the Dauphin, which will happen on the 7th, after a short fit sickness and grievous torments with the stranguary. He dies less lamented by the Court than by the kingdom.

“On the 9th a mareschal of France will break his leg by a fall from his horse. I have not been able to discover whether he will then die or not.

“On the 11th will begin a most important siege, which the eyes of all Europe will be upon : I cannot be more particular ; for in relating affairs that so nearly concern the confederates and consequently this kingdom, I am forced to confine myself, for several reasons, very obvious to the reader.

“On the 15th news will arrive of a very surprising event, than which nothing can be more unexpected.”

And in like manner predictions were made for given days and events up to near the end of September, when the author says :—

“This is the farthest I have proceeded in my calculations for the present year. I do not pretend that these are all the great events which will happen in this period, but that those I have set down will infallibly come to pass. . . .

“As to the particular events I have mentioned the reader may judge by the fulfilling of them, whether I am on the level with common astrologers ; who with an old paltry cant, and a few pothooks for planets to amuse the vulgar, have, in my opinion, too long been suffered to abuse the world : but an honest physician ought not to be despised, because there are such things as mountebanks. I hope I have some share of reputation which I would not willingly forfeit for a frolick or humour : and I believe no gentleman who reads this paper will look upon it to be of the same cast or mould with the common scribes that are every day hawked

about. My fortune has placed me above the little regard of writing for a few pence, which I neither value nor want : therefore let not wise men too hastily condemn this essay, intended for a good design, to cultivate and improve an ancient art, long in disgrace by having fallen into mean unskilful hands. A little time will determine whether I have deceived others or myself : and I think it no very unreasonable request that men would please to suspend their judgments till then. I was once of the opinion with those who despise all predictions from the stars, till the year 1686, a man of quality showed me, written in his album, that the most learned astronomer, Captain [Dr.] Halley, assured him, he would never believe anything of the Stars' influence, if there were not a great revolution in England in the year 1688. Since that time I began to have other thoughts, and after eighteen years' diligent study and application, I think I have no reason to repent of my pains. I shall detain the reader no longer than to let him know, that the account I design to give of next year's events shall take in the principle affairs that happen in Europe ; and if I be denied the liberty of offering it to my own Country, I shall appeal to the learned world by publishing it in Latin, and giving order to have it printed in Holland."

This was followed by another paper, also written by Swift, "*An Answer to Bickerstaff. Some reflections upon Mr. Bickerstaff's predictions for the year MDCCVIII. By a Person of Quality,*" of which the chief passages are the following :—

"I have not observed for some years past any insignificant paper to have made more noise, or be more greedily bought, than that of these predictions. They are the wonder of the common people, an amusement for the better sort, and a jest only to the wise : yet among these last, I have heard some very much in doubt, whether the author meant to deceive others, or is deceived himself. Whoever he was, he seems to have, with great art, adjusted his paper both to please the rabble and to entertain persons of condition. The writer is, without question, a gentleman of wit and learning, although the piece seems hastily written in a sudden frolick, with the scornful thought of the pleasure he will have, in putting this great town into a wonderment about nothing : nor do I doubt but he and his friends in the secret laugh often and plentifully in a corner, to reflect how many hundred thousand fools they have already made. And he has them fast for some time : for so they are likely to continue until his prophecies begin to fail in the events. Nay, it is a great question whether the miscarriage of the two or three first, will so entirely undeceive people as to hinder them from expecting the accomplishment of the rest. I do not doubt but that some thousands of these papers are carefully preserved by as many persons to confront with the events, and try whether the astrologer exactly keeps the day and hour. And these I take to be Mr. Bickerstaff's choicest cullies, for whose sake chiefly he writ his amusement. Meanwhile he has seven weeks good, during which time the world is to be kept in suspense : for it is so long before the Almanack-maker is to die, which is the first prediction : and, if that fellow happens to be a splenetic

visionary fop, or has any faith in his own art, the prophecy may actually come to pass by very natural means. As a gentleman of my acquaintance, who was ill-used by a mercer in town, wrote him a letter in an unknown hand, to give him notice that care had been taken to convey a slow poison into his drink, which would infallibly kill him in a month: after which the man began in earnest to languish and decay by the mere strength of imagination, and would certainly have died, if care had not been taken to undeceive him before the jest went too far. The like effect upon Partridge would wonderfully rise Mr. Bickerstaff's reputation for a fortnight longer, until we could hear from France whether the Cardinal de Noailles were dead or alive upon the fourth of April, which is the second of his predictions. . . .

"I believe it is no small mortification to this gentleman astrologer, as well as his bookseller, to find their piece, which they sent out in a tolerable print and paper, immediately seized on by three or four interloping printers of Grub Street, the title stuffed with an abstract of the whole matter, together with the standard epithets of *strange* and *wonderful*, the price brought down a full half, which was but a penny in its prime, and bawled about by hawkers of the inferior class, with the concluding cadence of 'a halfpenny a piece.' But *sic cecidit Phæton*: and to comfort him a little, this production of mine will have the same fate: to-morrow will my ears be grated by the little boys and wenches in straw hats; and I must a hundred times undergo the mortification to have my own work offered me to sale at an under value. Then, which is a great deal worse, my acquaintance in the Coffee-house will ask me whether I have seen the *Answer to Squire Bickerstaff's Predictions*, and whether I knew the puppy that writ it; and how to keep a man's countenance in such a juncture, is no easy point of conduct. When, in this case, you see a man shy either in praising or condemning, ready to turn off the discourse to another subject, standing as little in the light as he can to hide his blushing, pretending to sneeze, or take snuff, or go off as if sudden business called him; then ply him close, observe his look narrowly, see whether his speech be constrained or affected, then charge him suddenly, or whisper and smile, and you will soon discover whether he be guilty. Although this seem not to the purpose I am discoursing on, yet I think it to be so; for I am much deceived if I do not know the true author of *Bickerstaff's Predictions*, and did not meet him some days ago in a Coffee-house in Covent Garden.

"As to the matter of the predictions themselves, I shall not enter upon an examination of them; but think it very incumbent upon the learned Mr. Partridge to take them into consideration, and lay as many errors in Astrology as possible to Mr. Bickerstaff's account. He may justly, I think, challenge the 'squire to publish the calculations he has made of Partridge's nativity, by the credit of which he so determinately pronounces the time and the manner of his death; and Mr. Bickerstaff can do no less in honour, than give Mr. Partridge the same advantage of calculating his, by sending him an account of the time and place

of his birth, with other particulars necessary for such a work. By which no doubt the learned world will be engaged in the dispute, and take part on each side according as they are inclined. . . .”

He concludes with resuming his promise of publishing entire predictions for next year, “of which the other astrologers need not be in very much pain. I suppose we shall have them much about the same time with the *General History of Ears*. I believe we have done with him for ever in this kind; and though I am no astrologer, may venture to prophecy that Isaac Bickerstaff, esq^{re} is now dead, and died just at the time his predictions were ready for the press: that he dropped out of the clouds about nine days ago, and in about four hours after, mounted up thither again like a vapour; and will, one day or other, perhaps descend a second time when he has some new, agreeable, or amusing whimsey to pass upon the town; wherein, it is very probable, he will succeed as often as he is disposed to try the experiment; that is as long as he can preserve a thorough contempt for his own time, and other people’s understandings, and is resolved not to laugh cheaper than at the expense of a million of people.”

This was followed by another publication, “*The Accomplishment of the first of Mr. Bickerstaff’s Predictions: being an Account of the death of Mr. Partridge, the Almanack-maker, upon the 29th instant, in a Letter to a person of Honour, written in the year 1708*,” of which I shall give the whole, as it is very brief:—

“MY LORD,—In obedience to your Lordship’s commands, as well as to satisfy my own curiosity, I have some days past inquired constantly after Partridge the Almanack-maker, of whom it was foretold in *Mr. Bickerstaff’s Predictions*, published about a month ago, that he should die the 29th instant, about eleven at night, of a raging fever. I had some sort of knowledge of him, when I was employed in the revenue, because he used every year to present me with his Almanack, as he did other gentlemen, upon the score of some little gratuity we gave him. I saw him accidentally once or twice about ten days before he died, and observed he began very much to droop and languish, though I hear, his friends did not seem to apprehend him in any danger. About two or three days ago he grew ill, was confined first to his chamber, and in a few hours after to his bed, when Dr. Case and Mrs. Kirleas were sent for to visit and prescribe for him.

“Upon this intelligence I sent thrice every day one servant or other to inquire after his health; and yesterday about four in the afternoon, word was brought me ‘that he was past hopes,’ upon which I prevailed myself to go and see him, partly out of commiseration, and I confess, partly out of curiosity. He knew me very well, seemed surprised at my condescension, and made me compliments upon it, as well as he could in the condition he was. The people about him said ‘he had been for some time delirious,’ but when I saw him, he had his understanding as well as ever I knew, and spoke strong and hearty, without any seeming uneasiness or constraint. After I had told him ‘how sorry I was to see

him in those melancholy circumstances,' and said some other civilities suitable to the occasion, I desired him 'to tell me freely and ingenuously, whether the predictions Mr. Bickerstaff had published relating to his death had not too much affected and worked on his imagination.' He confessed 'he had often had it in his head, but never with much apprehension, till about a fortnight before ; since which time it had the perpetual possession of his mind and thoughts, and he did verily believe was the true natural cause of his present distemper : for,' said he, 'I am thoroughly persuaded, and I think I have very good reasons that Mr. Bickerstaff spoke altogether by guess, *and knew no more what will happen this year, than I did myself.*

"I told him 'his discourse surprised me; and I wd be glad he were in a state of health to tell me what reason he had to be convinced of Mr. Bickerstaff's ignorance.' He replied, 'I am a poor ignorant fellow, bred to a mean trade, yet I have sense enough to know, that all pretences of foretelling by astrology are deceits for this manifest reason: because the wise and the learned, who can only judge whether there be any truth in this science, do all unanimously agree to laugh at and despise it; and none but the poor, ignorant and vulgar give it any credit, and that only upon the word of such silly wretches as I and my fellows, who can hardly write or read.' I then asked him 'why he had not calculated his own nativity, to see whether it agreed with Bickerstaff's prediction?' At which he shook his head and said, 'Oh! sir, this is no time for jesting, but for repenting those fooleries, as I do now from the very bottom of my heart.' 'By what I can gather from you,' said I, 'the observations and predictions you printed with your Almanacks were mere impositions on the people.' He replied, 'If it were otherwise, I should have less to answer for. We have a common form for all those things; as to foretelling the weather, we never meddle with that, but leave it to the printer, who takes it out of any old Almanack, as he thinks fit; the rest was my own invention, to make my Almanack sell, having a wife to maintain, and no other way to get my bread: for mending old shoes is a poor livelihood; and,' added he sighing, 'I wish I may not have done more mischief by my physic than my astrology; though I had some good receipts from my grandmother; and my own compositions were such that I thought could at least do no hurt.'

"I had some other discourse with him, which now I cannot call to mind; and I fear have already tired your lordship. I shall only add one circumstance, that on his death-bed he declared himself a nonconformist, and had a fanatic preacher to be his spiritual guide. After half an hour's conversation I took my leave, being almost stifled by the closeness of the room. I imagined he could not hold out long, and therefore withdrew to a little Coffee-house handy, leaving a servant at the house, with orders to come immediately and tell me, as near as he could, the minute when Partridge should expire, which was not above two hours after; when looking upon my watch I find it to be about five minutes after seven; by which it is clear that Mr. Bickerstaff was mistaken about four hours in his calcula-

tion. In other circumstances he was exact enough. But whether he has not been the cause of this poor man's death, as well as the prediction, may be very reasonably disputed. However, it must be confessed, the matter is odd enough, whether we should endeavour to account for it by chance, or the effect of imagination: for my own part, though I believe no man has less faith in these matters, yet I shall wait with some impatience and not without some expectation the fulfilling of Mr. Bickerstaff's second prediction, that the Cardinal de Noailles is to die upon the fourth of April; and if that should be verified as exactly as this of poor Partridge, I must own I should be wholly surprised, and at a loss, and should infallibly expect the accomplishment of all the rest."

It may be mentioned here, in justification of statements in the preceding, that Partridge was in truth originally a shoemaker in London, as John Gadbury, of even greater astrological fame, was bred a tailor in Oxford. Swift was admittedly the author of the preceding piece.

(To be continued.)

BADLY CUT.

No bibliophile is he, my noble Lord,
Through whose fine library I range aghast,
No paper knife has through their pages' past,
That piteously gape with edges scored
And notched. Great gods, that I should speak the word,
A finger thrust beneath the pages' fold—
Has the man dared? Did no avenging sword
Descend upon the wretch?—and I was told,
He was a poet, whose poetic sense
Of the eternal fitness should, methinks, have taught
For such fair margins proper reverence.
Could you not fight? Methinks I would have fought,
Himself has given you teeth wherewith to fight,
Why did you not fair leaflets turn and bite?

Book-Mart.

Arthur Grey.



WILLIAM FREKE ON THE LANGUAGE OF DREAMS.



WANDERERS in the byways of bibliography will know the contributions to the literature of dreams made by William Freke, of whom but few particulars have been recorded.

William Freke or le Freeke was the son of Thomas Freke, a Wiltshire squire (whose seat was at Hannington), and grandson of Sir Thomas Freke. His mother was Cicely, daughter of Robert Hussey, of Stour Payne. He was born in the year 1662, and baptized at Hinton St. Mary. He must have been a somewhat precocious youth, for in 1677 he became a gentleman commoner of Wadham College, but he does not appear to have graduated. Wood states that "after he had continued there two or three years, he went to the — Temple to obtain knowledge in the municipal law, and at length became a barrister; but, postponing those studies, he applied himself to the theological faculty, and wrote *Essays towards an Union between Divinity and Morality, Reason or natural Religion and Revelation; calculated to the Meridian of our present Differences in Church and State*. Lond., 1687, oct., in 8 parts. This book is said in the title to be written *per Gulielmum Liberam Clavem*, i.e. Free K.

"*A Dialogue by Way of Question and Answer concerning the Deity. A brief and clear Confutation of the Doctrine of the Trinity*. These two things were printed together about the beginning of Dec., 1693, and sent inclosed, by way of penny-post letters, to several parliament men, who thereupon supposed that they had been written by a quaker. But the books being communicated, and laid open before the house of commons, they, upon perusal of, finding much blasphemy in, them, voted them to be burnt; and accordingly on Wednesday morning, 13 Dec. 1693, they were burnt in the Palace-yard at Westminster. Afterwards the author of them being discovered, and indicted for the same, was arraigned at the King's-bench bar on the 12th of Feb. following; to which pleading not guilty, the matter was deferred till the next term following. On the 19th of May therefore, an. 1694 he was tried at the King's-bench bar for writing the said Socinian pamphlets against the trinity; and, being found guilty, was fined 500l. and obliged to give good security for his good behaviour for 3 years, and to make a recantation in the four courts of Westminster hall." This is the only notice of the trial of which there is no detailed report, although it was referred to in the arguments of the trial of Benjamin Flower for an alleged libel on Bishop Watson. Hutchins, in his *History of Dorset*, says that Freke "published also a *Dictionary of Dreams*, 4to., and a *Collection of Dreams*. His understanding was deranged; but he acted as a justice of the peace for many years. He resided and died here [Hinton St. Mary] 1744, being lessee under the Frekes and Pitts." Freke married Elizabeth Harris, and had nine children. He was buried at Hinton St. Mary, Jan. 2, 1744. [The

Wiltshire squire, although apparently able to attend to the ordinary duties of a county gentleman, had interests which would have astonished his brethren of the county quorum. It is possible that the persecution instigated by the House of Lords may have unhinged his mind. About 1695 he began to keep a diary of his nocturnal imaginings, and this he continued to write until 1709 or later. These dream-books are methodised—if that term can be applied to such incoherent productions—in volumes of which we give the titles :—

Lingua Tersancta : or, a most sure and compleat Allegorick Dictionary to the Holy Language of the Spirit ; carefully and faithfully expounding and illustrating all the several words or divine symbols in Dream, Vision and Apparition, etc. By W. F., Esq., Author of the “*New Jerusalem*.” * * * London : printed for the author and sold by E. Mallet, near Fleet-bridg, 1703, 8vo., pp. 566, and one leaf of errata.

The Fountain of Monition and Intercommunication divine : shewing plainly both how the Spirit of God applies himself to men ; and withal shewing most clearly how men ought to conform themselves to receive such Monitions from God. Designed as a brief introduction to the Holy Allegorick Rules of Grammar. By W. F., Esq., Master in the Holy Language, and Author of the “*New Jerusalem*,” etc. London : printed in the year 1703, 8vo., pp. 266. At p. 14 there is another title-page :—

The Divine Grammar : or Select Rules leading to the more nice Syntax and Articulate Construction of Dreams, Visions and Apparitions. Compos'd for the more perfect understanding and command of a certain Dictionary fram'd, to the same purpose, and both together illustrating the Holy Colloquy of the Almighty, and interpreting all manner of Dreams, Visions and Apparitions whatsoever. By W. F., Esq., Master in the Holy Language, and Author of the “*New Jerusalem*.” London : printed 1703.

At p. 163 there is again a fresh title-page :—

The Pool of Bethesda watch'd : or some of the various Divine Monitions, Prophecies, and Revelations of our Author, fairly and carefully expounded, with their fullest intents and purposes. Occasionally directing him from God, where deficient in this and other Courses from himself, and fundamentally discovering to others the very bottom of his skill. Experimentally also leading the Reader, if he be so inclin'd, by the very steps that he has gone before him, and, as he conceives, to a Prospect of the summit of Human Nature thereby also. By W. F., Esq., Author of the “*New Jerusalem*,” and Master in the Holy Language, etc. Printed in the year 1703.

His latest publication has the following title :—

The great Elijah's commission prov'd divine : or the first part of his pool of Bethesda. Consisting of the various divine monitions, prophecys, and revelations, drawn chiefly from his several dreams, recorded by long and tedious diaries, from the year of our Lord 1695, to this present year 1709-10. Lib. II., Lib. III. By W. F., Esq., author of the “*New Jerusalem*.” London, 1710.

The *Lingua Tersancta* is remarkable for its dedication “To the Eternal and Infinite Majesty of the Almighty and most glorious God.” This is couched in a strain of oracular mysticism, and is followed by a preface in which the writer

makes the clause: "the frame of my mind 'thas been always this, I always followed what I thought most virtuous, true and good, with a courage undaunted, from my infancy to this very hour." The dictionary itself is a most extraordinary production. Dreams of every imaginable kind are set forth in a classification which is an odd mixture of the elaborate and the incoherent. The explanations which Freke believed he owed to some kind of divine illumination are of the same inconsequent character. To dream of killing a man unknown, we are told, promises exquisite skill to a physician. To dream of a tomb full of serpents, have been wicked. There are some autobiographical items; thus he says:—

"Travelling to enquire about Apparitions, I came to a Coffee-House, where D. an eminent Friend Council, and one *Fatman* there seemed to laugh and scorn at me, but I retorted sharp on them; and so also I saw 2 slight Papers there, and then took *Fatman's* Place, &c. they seemed to scorn my eldest Sons Hat, as old fashioned, &c. This to show me that my Skill at first scorn'd, will triumph with the most indifferent Conversant at last."

He has an entire chapter devoted to books, and from this we make a quotation:—

"Almanack wrote on, shew'd of a Diary as of Dreams, &c.

Such given you, that is, some solemn Advice about some Diary Work, &c.

Bible refuse to carry further, cease to give it respect answerable.

Broken pieces of it seen, shew'd of reputed Inconsistencies therein.

See one with various Readings, find of a new way to interpret it.

Pictures in it, shew'd of Projects and Hieroglyphick to be raised thereon.

Prayers seen alter'd there, threats you cross'd in hottest publick Piety Desires.

Curses seen left out on't, gives all such Blessings in abundance.

Casuism Books, shew'd A. of the Accidents of his Life.

Reading in't of the Prophet *Jonas*, shew'd A. of his like fate, &c.

Comedies reading, gives Joy or other Fate as if their Drift.

Comment against Dotards reading, shew'd A. of a rigorous Censure of mad men.

Common Prayer Book read, attain with fullest Assurance to compass of our perfectest religious Desires."

This is a fair example of Mr. Freke's method, but there is a frank naturalism about some of his pages which might suit M. Zola, but is of such a kind as to forbid extraction. There are some autobiographical references scattered through these queer books. Thus in the *Fountain of Monition* he mentions his education at Wadham College. His brother's house at Hannington is mentioned, and several relations are mentioned by their initials.

The value which he set upon his own work may be judged from his address

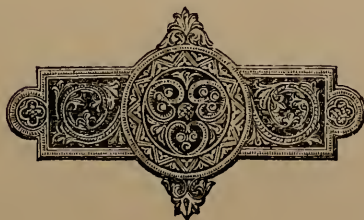
to the reader of his *Divine Grammar*, where he says, "Thou hast here a book new and surprising, as were the inventions of print and gunpowder, and useful, as is the great gift of divine monition it will facilitate unto thee." He had the most implicit confidence in his own destiny as the founder of a new era in the Church, and would, in his sublime self-confidence, have been indignant if anyone had given him a prophetic monition that in the succeeding century his name would be known only to those interested in the curiosities of literature, and that the laborious volumes which he believed to be the fruit of inspired wisdom would be sought only as evidences of the vagaries of a diseased imagination and ill-directed religious enthusiasm.

THE FIELD OF BATTLE.

FROM stall to stall my devious way I pick,
Where pile on high the serried ranks of books;
With pitying heart, from unfrequented nooks,
I rescue both the wounded, and the sick.
My sanctum, tho' 'tis but a hermit's cell
And scant of room, has still an ample space
For war-worn veterans in evil case;
A refuge sure, where they in peace may dwell.
When safely housed, my toilsome cares begin.
With heedful fingers dogs-ears set I straight,
(While sloven readers I do execrate)
Mend battered backs, loose leaves fix firmly in,
For all old tomes, in trouble or in pain,
A convalescent home do I maintain.

Halkett Lord.

Book-Mart.



THE SLEEPING PREACHER.

BY WILLIAM E. A. AXON.



OGARTH has immortalised the "Sleeping Congregation," but sleeping preachers are not so familiar. They are not, however, unknown. On the present occasion it is proposed to give some account of a rare little volume with a much-promising title-page:—

*Remarkable Sermons of Rachel Baker, and pious ejaculations, during sleep, taken down in short-hand : with remarks on this extraordinary phænomenon. By Dr. [Samuel L.] Mitchell, M.D., Professor of Physic, the late Dr. [Joseph] Priestley, LL.D., and Dr. [John H.] Douglas. With some other extraordinary facts of the same kind in which no delusion has been practised. * * London : printed for E. Cox and Son, St. Thomas's Street, Borough. Sold also by Sherwood, Neely, and Jones ; Callow, Crown Court ; and Underwood, Fleet Street, and every bookseller in town and country. 1815.*

This curious book apparently owes its existence to Mr. C. Mais, who, having been invited to some of the "periodical exercises" of Miss Baker, recorded her discourses in shorthand, and obtained from the medical men who examined the case the particulars necessary to elucidate the strange phenomenon.

Rachel Baker was born at Pelham, in Hampshire county, Massachusetts, 29th May, 1794. Her father was a Presbyterian farmer, who removed, in 1803, to Marcellus, in the county of Onondaga, New York. She did not receive much education, but was particularly acquainted with the Bible. She became infected with a species of religious melancholia, lost appetite, slept little, and about 28th November, 1811, began to talk in sleep, whilst nodding in her chair. Her discourse at this time was full of alarm for the condition of her own soul and those of her friends. On 27th January, 1812, after going to bed, she awoke with a loud shriek, and "awful terrors seemed to have taken possession of her ; her affrighted imagination seemed haunted with dreadful spectres. She said that one of the infernal fiends was grasping her, and would drag her down to the bottomless pit ;" but after a time she appeared to hear the words, "Daughter, be of good cheer ; thy sins are forgiven thee," and her mood changed. Evening after evening her sleep-talk was listened to with astonishment by those who knew her, and who were astonished at this fresh and unexpected development of her individuality. Her sermons were heard with something of awe and wonder. In January, 1813, she went to reside at Scipio, with an aunt, in order to learn the trade of mantua-maker, and in October she visited New York to obtain medical advice.

Many were inclined to explain the sleep-sermons by a theory of imposture, but for this there appears to have been no foundation. Ferdinando Fairfax, of

Virginia, observes "that all Rachel expresses in her state of somniloquism is the result of preconceived ideas and opinions, but delivered with a readiness and a fluency which is very far above the waking state." These nightly exercises take a regular form, opening and closing with prayer, and having a short religious address between the devotional exercises. The substance of the sermons is not remarkable, except for the evident earnestness. When asked during sleep if she pretended to any revelation, she always steadily repudiated the supposition. When it was said to her, "Do you not violate the command of the apostle, 'Suffer not a woman to speak in the church,' when you presume thus to address sinners in the name of the Lord?" she replied: "My dear friends! shall I—oh, shall I then hold my peace? The apostle saith, let not a woman stand up in church as a public teacher. But are you hard of believing? are you hard of understanding? I have told you that I cannot avoid doing these things. My God knoweth what they mean. I do not pretend to teach men; but I only tell them of their danger, and tell them that there is woe to them that are at ease here." On one occasion it is noted that she spoke with much zeal, and for a great length of time. The whole exercise took up one hour and a quarter, and she speaks one-fourth faster than a good orator.

Dr. Mitchell recognised the case as one of idiopathic sleep, or, as he calls it, somnium, a state between sleeping and waking. In this state Coleridge composed the splendid fragment of *Kubla Khan*. There are persons who walk in sleep, persons who talk in sleep, and persons who sing in sleep. Moreover, as in the case of Rachel Baker, there are persons who preach in their sleep. Of this *somnium cum sermone*, as Dr. Mitchell styles it, there are several recorded cases which have all the appearance of authenticity. There was a sleeping preacher named Job Cooper, of whom some particulars are given in a letter written by Mr. Andrew Ellicott. Cooper, who was a weaver in Bucks county, Philadelphia, and lived with his master, was not a likely person to be affected with religious mania. He was of good constitution, fond of athletic exercises, and not remarkable for either his virtues or his vices. One winter evening he went to sleep upon a bench before the fire, and was distinctly heard by his employer, who had gone to bed, preaching a sermon. Supposing that this was a piece of intentioned mimicry, the master next morning reproved him, but the preacher had no remembrance of having delivered such a discourse. Next night he preached a second sermon, and the master and his wife got up, and going into his room, listened to the end. When at the close he awoke he was amazed to find them in his room with lighted candles. His case excited a great deal of interest for a time, but this subsided, and he continued for some years, with partial intermissions, to preach in his sleep. His health does not appear to have been injured by these nocturnal exercises.

Another instance is that of the Rev. Dr. Tennant; when a student for the ministry, his health broke down, and he became so emaciated as to be

but a living skeleton. One day, whilst conversing in Latin with his brother, he fainted, and to all appearance died. In accordance with the custom of the district, his funeral was appointed for the following day; but a friend, who was also a physician, induced them to postpone it until the third day. The people assembled for the funeral, but the doctor obtained successive delays of an hour, half an hour, and quarter of an hour. Whilst he was trying to soften the swollen tongue with ointment, Dr. Tennant's brother came in, and mistaking the action said, "It is shameful to be feeding a lifeless corpse." But at that moment the supposed dead man opened his eyes and gave a dreadful groan. When Tennant recovered, his memory was entirely gone. He had again to be taught to read and write, and recommenced the study of Latin. But one day, as he was reading Cornelius Nepos, he felt a sudden shock in his head, and now it seemed to him, he said, that he had read that book before. By degrees his memory completely revived, as though there had been no intermission in its activity. During his trance he had imagined himself to be in heaven. "The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears when awake for at least three years." Though Dr. Tennant was not a sleeping preacher, his experience shows the peculiar action of the memory, and suggests unconscious cerebration as an explanation of some of the phenomena of *somnium cum sermone*. Thus Dr. Rush mentions a French countess who had learned the Welsh language from her nurse, but had forgotten it, and yet, in the delirium of fever, spoke no other tongue.

In 1759 there occurred at Reading an incident closely resembling the experience of Rachel Baker. Joseph Payne, who was about sixteen, and had been a farmer's boy, became "foot-boy" to a Captain Fisher in that town. One day he "fell into a fit," and delivered "a very pertinent and regular discourse, which he continued for half an hour," and then came to himself in complete ignorance of the novel character in which he had appeared. A sermon delivered by this youth appeared in the *Gentleman's Magazine*, vol. xxx.

Dr. Mitchell gives many interesting particulars of Rachel Baker. She maintained resolutely, when in the paroxysm, that she was not asleep. She contended, when at New York, that she was really at home. She prayed and preached in her somnolent condition, although when awake she expressed her belief that women are prohibited by apostolic mandate from acting as public teachers of religion. Of her after-history there does not appear to be any record.

THE BOOKWORMS.

[Suggested by a splendidly bound but worm-eaten copy of Shakespeare.]

Through and through the inspired leaves,
 Ye maggots, make your windings;
 But, oh! respect his Lordship's taste,
 And spare his golden bindings.

Robert Burns.

REVIEWS.

Charles Dickens as I knew him. The Story of the Reading Tours in Great Britain and America (1866-1870). By GEORGE DOLBY. London: T. Fisher Unwin. 8vo., pp. xiii, 466.

MR. DOLBY has made a most interesting contribution to our knowledge of Charles Dickens, and he has shown too in an unmistakable manner the tremendous strain that the "readings" were on the sensitive physique of the reader. The painful interest which this gives to the narrative of his struggle to fulfil engagements at any cost to health and comfort is relieved by the many good anecdotes with which the volume abounds. Mr. Dolby's book is one which no Dickens collector can afford to exclude from his shelves.

Καταλογος των Βιβλιων της Εθνικης Βιβλιοθηκης της Ελλαδος. Τμημα Β'. Ελληνικη Φιλολογια. Εν Αθηναις, εκ του τυπογραφειου του Καλλου. 1884. Folio. pp. 300.

THIS catalogue of the Greek National Library is an excellent compilation, and in addition to its primary use it forms a good bibliography of the Hellenic writers down to the fall of Byzantium. It includes works relating to the history and bibliography of Greek literature, collections, commentaries, etc. The body of the volume is occupied with an alphabetical arrangement of Greek authors, setting forth the various editions of the text and its translations. Thus, if we take Anacreon as our example, we have recorded thirty issues of the Greek text and translations in Latin, French, German, Italian, and Danish. It will be noticed that in this instance the English translations are conspicuous by their absence. This is not the case universally. We can heartily commend this catalogue to all who are interested in classical bibliography.

Katalog der Bibliothek des Börsenvereins der Deutschen Buchhändler. Leipzig: Verlag des Börsenvereins der Deutschen Buchhändler, 1885. 8vo., pp. xxvi, 708.

IN addition to its uses as a catalogue of a particular library this goodly volume forms a considerable bibliography of literature in its material aspect. The works are classified under the following headings, and each heading is subdivided into numerous divisions:—Materials for producing Books; History of the Book-trade and the Art of Printing; The Sale (Vertrieb) of Books; The Laws of Books and Book-trade; Book-knowledge and Book-lore; Science of Bibliography. The "Börsenvereins" may be congratulated on the admirable manner in which Herr F. Herrn Meyer has compiled the catalogue of their unique collection.

WE have received the following catalogues:—Henry Gray, 25, Cathedral Yard, Manchester (County Histories); C. Elkin Mathews, 16, Cathedral Yard, Exeter (books on Devon, Cornwall, and Somerset); Colwell's Hereford Catalogue; W. and E. Pickering, 3, Bridge Street, Bath; John Noble, 10 and 12, Castle Street, Inverness; R. H. Sutton, 130, Portland Street, Manchester; J. Teal, 16, Southgate, Halifax.

CORRESPONDENCE.

THE FROGS OF ARISTOPHANES.

CARLO CASTELLANI, in his Italian translation* in verse of this classical comedy, has written a most learned introduction, treating of all matters relating either historically, politically, or literary to this comedy, as well as to all works which have been written on Aristophanes. His notes he has continued in the same form as are to be found in the German and English editions, and among the latter he has not omitted that of Mr. W. W. Merry. These notes are the fullest I have seen in any edition. To students of Aristophanes this work should be of the greatest value, for Signor Castellani has brought to bear on this most interesting subject his well-known excellent bibliographical knowledge, aided no doubt by the immense collection under his care while librarian of the Bologna University.

CARL A. THIMM,
Hon. Librarian, Inventors' Institute.

* *La Rane di Aristofane Tradotte in Versi Italiani, con Introduzione e note.* 8°. Bologna, 1885.

BIBLIOPHILE'S KALENDAR.

THE *Magazine of American History* for September is a number of interest. The leading paper treats of the "Historical Associations of General Grant's Resting Place," at Riverside Park. "Washington's First Public Service" is by T. J. Chapman, A.M., and is extremely entertaining. Three excellent articles follow on the Civil War. Hon. James W. Gerard writes a chapter of much interest on "The Closing Days of Louis XIV."

THE new volume of the *Canterbury Poets* is devoted to a selection of the Poetical Works of John Keats. A good notice of the poet, by Mr. John Hogben, is prefixed, and includes some extracts from the condemnatory reviews which showed such want of discernment on the part of the critics.

THE *Western Antiquary* contains a notice of John Ford's "Linea Vitæ," in which Dr. Brushfield, from a MS. in the Lansdowne Collection, restores the passage relating to Sir Walter Raleigh.

IN the *Neuer Anzeiger* there is a German translation from the English version, which appeared in *Book-Lore*, of the Abbé Cotton des Housey's discourse on the duties of a librarian.

M. DARANTIERE, of Dijon, is about to print, in a restricted edition, *Vingt-trois Lettres in édités de Charles Brifaut*, one of the French Academicians. These epistles are full of gossip, literary, theatrical, and political. M. Darantiere is the printer of several curious tracts relating to Burgundy.

MR. W. H. HUNTINGTON, of Paris, who has spent twenty years in the enthusiastic collection of engravings, bronzes, and medallions of Benjamin Franklin, and literature on the same subject, has recently made an important gift to the New York Metropolitan Museum of Art. A previous gift, known as the first Huntington Collection, now adorns one of the halls of the museum, and has excited a great deal of admiration. This second collection includes a full-length portrait of Washington, a reduction of a larger picture by C. W. Peale. This portrait was purchased by Mr. Huntington from the Comte de Grammont early in the present year. Mr. Huntington has sent with the collection an autograph letter from the Comte de Grammont, in which it is stated that the picture was brought from America in 1788 by his grandfather, M. de la Boissiere, aide-de-camp of Rochambeau. Another, among the attractions of this second collection, is a copy of an original pastel of Benjamin Franklin, now owned by Henry Sanford, who bought it in Paris when Secretary of the United States Legation. Mr. Huntington is now in delicate health, and has been anxious for some time past to see his collections properly placed, and himself disembarrassed from the care of them. His books on Franklin, comprising about 530 volumes by and about the great philosopher, and in almost every written tongue, were presented to John Bigelow. But Mr. Bigelow, feeling that they should be accessible to scholars, has recently transferred them to the library of the Metropolitan Museum of Art, with the understanding that a separate case shall be devoted to their use, and its contents marked as the gift of Mr. Huntington.

M. JULES PHILIPPE has published a volume on the *Origines de l'Imprimerie à Paris*. The French capital was not long behind in the establishment of a printing press. This was due to Guillaume Fichet, librarian of the Sorbonne, and Jean Heynlin, a German, who was prior of the Sorbonne. It was about 1467 that they set up a printing establishment, to the great disgust of the *librarii*. In 1470 the new art was at work in the buildings of the Sorbonne, with three workmen, Gering, Friburgen, and Crantz, from Basle. Of some books they took only forty or fifty impressions, whilst of others—the Sallust, for instance—two or three hundred were printed. Their printed volumes include Plato, Terence, Virgil, Persius, and Juvenal. Fichet left Paris in 1472, and Heynlin soon went to Basle, where he died in 1496. His library, bequeathed to the community, still forms part of the public library of Basle.





LIBRARY ASSOCIATION OF THE UNITED KINGDOM.

BY CARL A. THIMM, MEMBER OF THE ASSOCIATION,

Hon. Librarian, Inventors' Institute, London.



THE eighth annual meeting of this Association was held at Plymouth, at the Western Law Courts, under the presidency of Mr. James, the Mayor, on the 15th Sept., and the three following days. Delegates from most of the Free Public Libraries and others were present, among whom were Mr. J. D. Mullins (Birmingham), Mr. J. P. Briscoe (Nottingham), Mr. J. Ballinger (Cardiff), Mr. F. J. Burgoyne (Darlington), Mr. F. T. Barrett (Glasgow), Mr. E. M. Borrigo (Guildhall Library, London), Mr. J. G. Cummin (Exeter), Mr. A. Cotgreave (Wandsworth), Mr. H. T. Folkard (Wigan), Mr. Thomas Formby (Liverpool), Mr. T. W. Hand (Oldham), Mr. T. Jewers (Portsmouth), Mr. W. May (Birkenhead), Mr. J. T. Radford (Nottingham), Mr. C. W. Sutton (Manchester), Mr. W. Sterzel (Middlesbrough), Mr. H. R. Tedder (London), Mr. R. Harrison, Hon. Treasurer (London), Mr. J. Taylor (Bristol), Mr. J. Yates (Leeds), etc. Mr. Ernest C. Thomas (late Librarian, Oxford Union) undertook the onerous duties of Honorary Secretary, with Mr. W. H. K. Wright as Honorary Local Secretary; and to these gentlemen the thanks of all are due, for the business-like manner in which the conference was managed. Before giving the details of the meetings a short account of the circumstances relating to the formation of the Association may not be without interest. In 1877 a conference of librarians was held in London under the presidency of the late Mr. J. Winter Jones of the British Museum, and attended by 216 librarians and others, including representatives from all countries. The outcome of this meeting was the formation of the present Association; since then annual meetings have been held in different towns throughout the country, where the different libraries were inspected, various questions of library economy discussed, and new library appliances exhibited. In the five volumes containing the reports of the proceedings and transactions, much valuable information will be found on library administration in all its branches. The main object of the Association is to "unite all persons engaged or interested in library work, for the purpose of promoting the best possible administration of libraries," and it also aims at the encouragement of bibliographical research. Monthly meetings take

place at the London Institution, of which full reports are published in their official monthly publication, the *Library Chronicle*. Every important British library is now represented in the Association, which numbers over 500 members, among whom are many well-known literary names; their efforts so far have been most successful. That to which the Association is now directing particular attention is the improvement and advancement of the position of librarians—a librarian of a public library is one of the chief educators of the people, and one who should be as well informed as he is educated, having a thorough knowledge of modern languages, and of English and foreign literature in all its branches. There are many able men in charge of our chief libraries possessing these high qualifications, and this list should be very greatly increased; but so long as the remuneration is so utterly inadequate, the profession, it is feared, must in consequence suffer; and it is therefore hoped the endeavour to raise their position to its proper station in the literary world may meet with the success it undoubtedly deserves.

The first meeting took place on Tuesday the 15th Sept., when the Council met at 10 a.m., and at noon the Mayor received the members in the Council Chamber, at a special meeting of the Town Council, entertaining them afterwards at luncheon at the Royal Hotel. At the afternoon sitting a paper was read by Mr. Alderman John Shelly, member of the Plymouth Free Library Committee, on "The Libraries of the Three Towns" (Plymouth, Stonehouse, and Devonport). Dr. T. N. Brushfield read a paper on "The Bibliography of the 'History of the World,' and of the 'Remains' of Sir Walter Raleigh." At 3.30 p.m. the members visited the following libraries and institutions in Plymouth: The Proprietary and Cottonian Library, the Library of the Plymouth Institution, Athenæum, the Free Public Library, the Mechanics' Institute, and the Library of the Co-operative and Industrial Society. At 5 p.m. the members proceeded to Devonport and visited the Free Public Library, where they were received by the Library Committee. The Mayoress issued invitations for an "At Home" from 5.30 to 7.30 p.m. On their return to Plymouth the Committee of the Free Public Library received the Association and local members at a *soirée*.

Wednesday the 16th. At the morning sitting the Report of the Council on the work of the year, with the Treasurer's and Auditors' Reports, was read and adopted. The following papers were then read: "Our Town Library, its Success and Failures," by Mr. James Yates, Librarian of the Leeds Public Library; "Libraries for the Young," by Mr. J. Potter Briscoe, Public Librarian, Nottingham; "Our Boys: What do they read?" by Mr. W. H. K. Wright, Borough Librarian, Plymouth; "Printing of Library Catalogues," by Mr. William May, Librarian of the Birkenhead Free Library. The subjects for the afternoon sitting were: "The Extension of the Free Library System to Rural Districts," by Mr. Silvanus Trevail; "The Libraries of the City of Truro," by Rev. Canon A. P. Moor; "Notes on Various Libraries in Devon and Cornwall, with some

particulars of Old Parochial Libraries at Barnstaple, Crediton, and Totness," by Mr. W. H. R. Wright; "Notes on the Library of the Devon and Exeter Institution, Exeter," by Mr. Edward Parfitt, the Librarian. At 4 p.m. the members were driven in carriages to Saltram, where they were received by the Right Hon. the Earl of Morley, returning to Plymouth about 7 p.m., and then were entertained by the Local Committee at the Exhibition Building in the evening.

Thursday the 17th. Papers read at the morning sitting were: "Remarks on Classification," by Mr. W. Archer, Librarian of the National Library of Ireland; "On Classification for Scientific and Medical Libraries," by Mr. J. B. Bailey, Librarian to the Royal Medical and Chirurgical Society of London; "Science and Art: a Theory of Library Classification," by Mr. John Brownbill. The Report of the Committee on "Classification" was then submitted to the meeting. In the afternoon the papers read were: "The Alpine Club Library," by Professor F. Pollock, the Hon. Librarian; "Proposals for a Bibliography of National History," by Mr. H. R. Tedder; and "Publishers' Subterfuges in the Eighteenth Century," by Mr. W. Roberts. After the sitting the members were driven to Mount Edgcumbe, the seat of the Right Hon. the Earl of Mount Edgcumbe. In the evening Mr. William Square, President of the Plymouth Institution, received the Association at a *conversazione* at the Athenæum.

Friday the 18th. The papers read at the morning sitting were: "Bristol Libraries, Historical and Descriptive," by Mr. John Taylor, City Librarian, Bristol; "The Libraries of the Land's End District, including Penzance," by Rev. W. S. Lach-Szyrma, President of Penzance Natural History Society; and "Free Libraries, from a Bookseller's Point of View," by Mr. W. Downing. The afternoon sitting was devoted to the election of officers, motions, and other business. Votes of thanks were passed to the readers of papers, the President, the Honorary Secretaries, the Local Committee, and subscribers to the special fund. A suite of rooms in the old building of the South Devon and East Cornwall Hospital was set apart during the meeting for an exhibition of books, bindings, and library appliances, which attracted a good deal of attention, and which was most interesting and instructive. In conclusion, it is satisfactory to state that the free library movement has taken great root in the United Kingdom, and is still increasing; the benefit which the working classes, in particular, derive from it, is already beginning to make itself known.

The success attained by the labours of the Council of the late International Health Exhibition in the formation of their valuable library, which was so greatly appreciated by the public and students, should not be forgotten by the Royal Commission appointed to organize the Indian and Colonial Exhibition for next year. A collection of works bearing on the administration, people, religions, customs, commercial, industrial, and scientific products, etc., of India and the Colonies, and made available for the use of the public, would be most instructive and interesting, and would no doubt be *the* intellectual feature of the Exhibition.

"LITERARY LANDMARKS OF LONDON."

R. LAURENCE HUTTON, an American lover of literature, has performed a service which might rather have been anticipated from an Englishman. He has examined with great care the London localities that have associations with famous authors, and he has registered the result of his investigations in an interesting volume. The *Literary Landmarks of London*, published by Mr. T. Fisher Unwin, is a work which should have a place on the shelves of book-lovers, as a repertory of facts concerning the metropolitan localities of our famous writers. The tablets placed on some houses by the Society of Arts are useful, but the places so distinguished are comparatively few. In many cases there is nothing left to distinguish, as time and change have altered the houses beyond recognition.

"By some strange fatality the most interesting of the old buildings in London have been removed or—what is often worse—restored; while adjacent old buildings, about which no tradition or association lingers, are left intact. Drayton's house in Fleet Street has been altered and changed beyond recognition, but the two houses next door to it remain as in Drayton's day. The Bell Inn at Edmonton—Gilpin's Bell, and a favourite haunt of Charles Lamb during the last years of his life—has been taken down, in favour of a dull, commonplace public-house, about which there is nothing attractive except the name, the Bell; while on all sides of it there exist, from the days of Lamb and Cowper and long before, in all their old-fashioned beauty, the contemporary inns which neither of them chanced to make immortal."

Notwithstanding the numerous alterations by which London has been transformed, Mr. Hutton has identified many places of association. Of Addison the only haunt that is now known is Holland House, in the long gallery of which he is said to have walked up and down when in the act of composition. There was a bottle of wine placed at each end of it, which were finished in the course of his perambulations. At Holland House he is believed to have had his interview with Milton's daughter, whose claim he was investigating. The moment he beheld her he exclaimed: "Madam, you need no other voucher; your face is a sufficient testimonial whose daughter you are!" The gentle moralist was not a domesticated man, and Mr. Hutton has found it easier "to trace him to his clubs and his taverns than to his own firesides." Of York House, where Bacon was born, and where, when Lord Chancellor, he celebrated his birthday with a magnificence to which Ben Jonson's verse contributed, there is now only the fine old water-gate left. His house at Twickenham has been taken down; his rooms in Gray's Inn have been destroyed by fire; but the catalpa-tree still standing in the gardens is said to have been planted by his hands. Richard Baxter's houses and chapels alike have passed away, and even the prison in which he was confined

has disappeared. Robert Bloomfield wrote his *Farmer's Boy* at 14, Great Bell Yard, Coleman Street. This is now called Telegraph Street, and No. 14 is, alas! “a very new and glaring white-glazed tile structure let out as offices, and called ‘The White House.’” The Chapter Coffee House, in Paternoster Row, remains to remind the literary passer-by of the advent to London of the sisters Charlotte and Anne Brontë, in order to convince the publishers of their identity as the writers of *Jane Eyre* and the *Tenant of Wildfell Hall*. The house where Bunyan died, on Snow Hill, is believed to have stood directly under the eastern pier of the present Holborn Viaduct. There is even a doubt as to the exact spot where his bones lie in Bunhill Fields. The *Corsair* is said to have been chiefly composed by Byron whilst walking up and down Albemarle Street, between Grafton Street and Piccadilly.

Campbell's *Gertrude of Wyoming* was written in a house on Peak Hill, three doors from the Sydenham Station. *The Last Man* was written at what is now 18, Seymour Street, Portman Square. Carlyle's literary work was done for the most part in the famous house at Cheyne Row. Chesterfield House, in South Audley Street, still contains the library of the famous Earl of Chesterfield; and there, too, is the chamber pictured in Ward's picture of Johnson waiting in the anteroom of Lord Chesterfield. Part of Fanny Burney's *Evelina* was written at 35, St. Martin's Street, Leicester Square—a house of which Sir Isaac Newton had for a time been tenant. Defoe's house at Stoke Newington was taken down in 1875; there he is said to have written *Robinson Crusoe*. De Quincey wrote his *Confessions of an Opium-Eater* at 4, York Street, Covent Garden, and the place is unchanged. Dickens wrote *Pickwick* in Furnival's Inn, and the birthplaces of all his subsequent writings are registered by Mr. Hutton. D'Israeli wrote his *Curiosities of Literature* in what is now 5, Bloomsbury Square; but possibly the real birthplace of that charming book is the library of the British Museum. *Felix Holt* and *Romola* were written by George Eliot whilst living at 16, Blandford Square. The first volumes of Gibbon's *Decline and Fall of the Roman Empire* were composed at 7, Bentinck Street, Manchester Square, where some of the historian's happiest years were spent. Godwin's *Caleb Williams* was born in Chalton Street, Euston Road, Somers Town. Goldsmith wrote the *Vicar of Wakefield* in Wine Office Court. Part of the *Deserted Village* and *Traveller* are supposed to have been written at Canonbury House. Grote's *History of Greece* was planned and begun at 62, Threadneedle Street. Hallam's *History of the Middle Ages* was written at 67, Wimpole Street. Thomas Hood's famous lyric, *The Song of the Shirt*, was written at a house now known as The Cedars, in Elm-Tree Road, St. John's Wood. It was when Douglas Jerrold was living at West Lodge, Lower Putney Common, that *Mrs. Caudle* was written. “That cottage at Putney,” says Mary Cowden Clarke, “its garden, its mulberry-tree, its grass-plot, its cheery library, with Douglas Jerrold as the chief figure in the scene, remains as a bright and most pleasant picture in our memory. He had an almost reverential fondness

for books, books themselves, and said he could not bear to treat them, or see them treated, with disrespect. He told us it gave him pain to see them turned on their faces, stretched open, or dog's-eared, or carelessly thrown down, or in any way misused. He told us this, holding a volume in his hand with a caressing gesture, as though he tended it affectionately and gratefully for the pleasure it had given him."

Keat's *Ode to a Nightingale*, and his other most famous poems, were written at Hampstead, in Wentworth Place, which has proved so difficult to identify. Macaulay wrote his *History* in the Albany. Marryat wrote *Percival Keene* at 8, Duke Street, St. James's, and *Masterman Ready* at 3, Spanish Place, Manchester Square. Most of his books were composed at Wimbledon House. Of Milton's London houses no vestige remains, unless there is still amongst the old houses of Bartholomew Close that in which he is believed to have taken refuge with a friend immediately after the Restoration. The Lalla Rookh Cottage, Muswell Hill, owes its name to a mistaken tradition that Moore wrote *Lalla Rookh* there. He lived there when that poem was published, but it had been written before he came to the place. It is said that More's *Utopia* and the *Life of Richard III.* were written at Crosby Hall, Bishopsgate, which has been elaborately restored. Pope's residence, at Chiswick, where part of his translation of the *Iliad* was written. The famous villa at Twickenham has been destroyed, and that building called Pope's Villa is not even on the site of the original house. Raleigh's *History of the World* is supposed to have been written during his confinement in the Beauchamp Tower of the Tower of London. The home of Rogers, 22, St. James's Place, is unmarked by any tablet, "although," as Mr. Hutton observes, "with the exception of Holland House, it is perhaps the most interesting in London, on account of its literary associations." The house where Richard Savage was born, in Fox Court, is possibly still standing, though it is not certainly identified. Sheridan's *Rivals* and the *Duenna* were written in Orchard Street, Portman Square. A remarkable house is that now numbered 16, Young Street, Kensington, for there Thackeray wrote *Vanity Fair*, *Pendennis*, *Esmond*, and part of the *Newcomes*. The house in which James Thomson wrote *Summer* is thought to be still standing—the old round front house forming 30, Charing Cross. His *Winter* is believed to have been written in a room of a river-side public-house, the Doves, at Hammer-smith. Izaak Walton's house is gone, but the White Swan Inn, at Tottenham, where he rested on his way to and from the River Lea, still remains. "One of the most interesting memories," observes Mr. Hutton, "of Walton left us, is the monogram I.W., and the date 1658, scratched by Walton himself on the mural tablet to Isaac Casaubon, in the south transept of Westminster Abbey. Dean Stanley was very fond of pointing this out to his personal friends as he escorted them to the Poets' Corner, and it is the only desecration ever committed in the Abbey that he heartily forgave." We have by no means exhausted the interest of Mr. Hutton's book, but what we have said will show its importance to the lovers of book-lore.

SHAM ALMANACKS AND PROGNOSTICATIONS.

BY CORNELIUS WALFORD, F.I.A., F.R.H.S.,

Barrister at Law.

IV.



EXT in order there was published the following: '*Squire Bickerstaff Detected: or the Astrological Impostor Convicted.* By John Partridge, Student in Physic and Astrology. This was at one time attributed to the pen of "N. Rowe, Esqre.;" but later circumstances revealed that it was written by the Rev. Dr. Yalden, preacher of Bridewell, a near neighbour of Mr. Partridge, at the request of the latter. By way of preface is the following:—

"It is hard, my dear Countrymen of these united Nations, it is very hard, that a Briton Born, a protestant astrologer, a man of revolution principles, an asserter of the liberty and property of the people, should cry out in vain for justice against a Frenchman, a Papist and an illiterate pretender to Science, that would blast my reputation, most inhumanly bury me alive; and defraud my native country of those services which in my double capacity I daily offer to the public.

"What great provocations I have received, let the impartial reader judge, and how unwillingly, even in my own defence, I now enter the lists against falsehood, ignorance and envy; but I am exasperated at length, to drag out this Cacus from the den of obscurity where he lurks, detect him by the light of those stars he has so impudently traduced, and show there is not a monster in the skies so pernicious and malevolent to mankind, as an ignorant pretender to physic and astrology.

"I shall not directly fall on the many gross errors, nor expose the notorious absurdities of this prostitute libeller, till I have let the learned world fairly into the controversy depending, and then leave the unprejudiced to judge of the merits and justice of my cause.

"It was toward the conclusion of the year 1707, when an impudent pamphlet crept into the world entitled *Predictions, &c.*, by Isaac Bickerstaff, Esqre. Among the many arrogant assertions laid down by that lying spirit of divination, he was pleased to pitch on the Cardinal de Noailles and myself, among other eminent and illustrious persons, that were to die within the compass of the ensuing year; and peremptorily fixes the month, day and hour of our deaths: this I think is sporting with great men, and public spirits, to the scandal of religion, and reproach of power; and if sovereign princes and astrologers must make diversion

for the vulgar—why then farewell, say I, to all governments, ecclesiastical and civil. But, I thank my better stars, I am alive to confront this false and audacious predictor, and to make him rue the hour he ever affronted a man of science and resentment. The Cardinal may take what measures he pleases with him; as his Excellency is a foreigner, and a papist, he has no reason to rely on me for his justification; I shall only assure the world he is alive;—but as he was bred to letters, and is master of a pen, let him use it in his own defence. In the meantime I shall present the public with a faithful narrative of the ungenerous treatment and hard usage I have received, from the virulent papers, and malicious practices, of this pretended astrologer.”

Then follows “A True and Impartial Account of the Proceedings of Isaac Bickerstaff, Esqr., against me”:—

“The 28 March *Anno Don.* 1708, being the night this sham prophet had so impudently fixed for my last, which made little impression upon myself; but I cannot answer for my whole family; for my wife, with concern more than usual, prevailed on me to take somewhat to sweat for a cold; and between the hours of eight and nine to go to bed: the maid, as she was warming my bed, with a curiosity natural to young wenches, runs to the window, and asks of one passing the street, who the bell tolled for? Dr. Partridge, says he, the famous almanack-maker, who died suddenly this evening: the poor girl, provoked, told him he lied like a rascal; the other very sedately replied, the sexton had so informed him, and if false, he was to blame for imposing upon a stranger. She asked a second, and a third, as they passed, and every one was in the same tone. Now, I do not say these are accomplices to a certain astrological 'Squire, but that one Bickerstaff might be sauntering thereabout, because I will assert nothing here, but what I dare attest for plain matter of fact. My wife at this fell into a violent disorder; and I must own I was a little discomposed at the oddness of the accident. In the meantime one knocks at my door; Betty runs down, and opening, finds a sober grave person, who modestly inquires if this was Dr. Partridge's? She, taking him for some cautious City patient, that came at that time for privacy, shows him into the dining-room. As soon as I could compose myself, I went to him, and was surprised to find my gentleman mounted on a table, with a two-foot rule in his hand, measuring my walls and taking the dimensions of my room. Pray, sir, says I, not to interrupt you, have you any business with me? Only, sir, replies he, order the girl to bring me a better light, for this is but a very dim one. Sir, says I, my name is Partridge. O! the doctor's brother, belike, cries he; the staircase I believe, and these two apartments hung in close mourning, will be sufficient, and only a strip of bays round the other rooms. The doctor must needs die rich, he had great dealings in his way for many years; if he had no family coat, you as good use the Escutcheons of the Company, they are as showish, and will look as magnificent, as if he was descended from the blood-royal. With that I assumed a greater air of authority, and demanded who

employed him, and how he came there? Why, I was sent, sir, by the Company of undertakers, says he, and they were employed by the honest gentleman who is the executor of the good doctor departed; and our rascally porter I believe is fallen fast asleep with the black cloth and sconces, or he had been here, and we might have been tacking up by this time. Sir, says I, pray be advised by a friend, and make the best of your speed out of my doors, for I hear my wife's voice (which, by the by, is pretty distinguishable) and in that corner of the room stands a good cudgel, which somebody has felt before now; if that light in her hands, and she knows the business you come about, without consulting the stars, I can assure you it will be employed very much to the detriment of your person. Sir, cries he, bowing with great civility, I perceive extreme grief for the loss of the doctor, disorders you a little at present, but early in the morning I will wait upon you with all the necessary materials: Now, I mention no Bickerstaff; nor do I say that a certain star-gazing 'Squire has been playing my executor before his time; but I leave the world to judge, and he that puts things and things fairly together, will not be much wide of the mark.

"Well, once more I got my doors closed, and prepared for bed, in hopes of a little repose after so many ruffling adventures; just as I was putting out my light in order to do it, another bounces as hard as he can knock; I open the window, and ask who is there and what he wants? I am Ned, the sexton, replies he, and come to know whether the doctor left any orders for a funeral sermon, and where he is to be laid, and whether his grave is to be plain or bricked? Why, sirrah, says I, you know me well enough; you know I am not dead, and how dare you affront me after this manner? Alackaday, sir, replies the fellow, why it is in print, and the whole town knows you are dead; why, there is Mr. White the joiner is but fitting screws to your coffin, he will be here with it in an instant: he was afraid you would have wanted it before this time. Sirrah, sirrah, says I, you shall know to-morrow, to your cost, that I am alive, and alive like to be. Why, it is strange, sir, says he, you should make such a secret of your death to us that are your neighbours; it looks as if you had a design to defraud the church of its dues; and let me tell you, for one that has lived so long, by the heavens, that is unhandsomely done. Hist, hist, says another rogue that stood by him; away, doctor, into your flannel gear as fast as you can, for here is a whole pack of dismals coming to you with their black equipage, and how indecent will it look for you to stand frightening folks at your window, when you should have been in your coffin these three hours? In short, what with undertakers, embalmers, joiners, sextons, and your damned Elegy hawkers upon a late practitioner in physic and astrology, I got not one wink of sleep that night, nor scarce a moment's rest ever since. Now I doubt not but this villanous 'Squire has the impudence to assert, that these are entirely strangers to him; he, good man, knows nothing of the matter, and honest Isaac Bickerstaff, I warrant you, is more a man of honour than to be an accomplice with a pack of rascals, that walk the

streets on nights, and disturb good people in their beds ; but he is out if he thinks the whole world is blind ; for there is one John Partridge can smell a knave as far as Grub-street—although he lies in the most exalted garret, and writes himself 'squire ;—but I will keep my temper, and proceed in the narration.

“ I could not stir out of doors for a space of three months after this, but presently one comes up to me in the street, Mr. Partridge, that coffin you was last buried in, I have not yet been paid for : doctor, cries another dog, how do you think people can live by making graves for nothing ? next time you die, you may even toll out the bell yourself for Ned. A third rogue tips me by the elbow, and wonders how I have the conscience to sneak abroad without paying my funeral expenses. Lord, says one, I durst have sworn that was honest Dr. Partridge, my old friend ; but poor man he is gone. I beg your pardon, says another, you look so like my old acquaintance that I used to consult on some private occasions : but alack, he has gone the way of all flesh.—Look, look, look, cries a third after a competent space of staring at me, would not one think our neighbour the Almanack-maker was crept out of his grave, to take the other peep at the stars in this world, and show how much he is improved in fortune-telling by having taken a journey to the other ?

“ Nay, the very reader of our parish, a good sober discreet person, has sent two or three times for me to come and be decently buried, or send him sufficient reasons to the contrary ; or if I have been interred in any other parish, to produce my certificate, as the act requires.* My poor wife is run almost distracted with being called Widow Partridge, when she knows it is false ; and once a term she is cited into Court to take out letters of Administration. But the greatest grievance is, a paltry quack, that takes up my calling just under my nose, and in his printed directions, with N.B.—says he lives in the house of the late ingenious Mr. John Partridge, an eminent practitioner in leather, physic and astrology.

“ But to show how far the wicked spirit of envy, malice and resentment can hurry some one, my nameless old persecutor had provided me a monument at the stone-cutter's, and would have erected it in the parish Church ; and this piece of notorious and expensive villany had actually succeeded if I had not used my utmost interest with the vestry, where it was carried at last but by two voices that I am alive. That stratagem failing, out comes a long sable elegy, bedecked with hour-glasses, mattocks, skulls, spades, and skeletons, with an epitaph as confidently written to abuse me and my profession, as if I had been under ground these twenty years.

“ And after such barbarous treatment as this can the world blame me, when I ask, what is to become of the freedom of an Englishman ? and where is the

* The Statute 30 Charles II. required that as to all persons who were buried in woollen, an oath should be made of compliance with its provisions, and a certificate thereof lodged with the minister of the parish within eight days after interment. It was a fashionable thing to disobey the Act by being buried in linen, and paying the penalty of £5.

liberty and property, that my old glorious friend came over to assert? We have drove popery out of the nation, and sent slavery to foreign climes. The arts only remain in bondage, when a man of science and character shall be openly insulted, and in the midst of the many useful services he is daily paying the public. Was it ever heard, even in Turkey or Algiers, that a State Astrologer was bantered out of his life by an ignorant impostor, or bawled out of the world by a pack of villainous deep-mouthed hawkers? Though I print almanacks and publish advertisements; though I produce certificates under the minister's and churchwardens' hands I am alive, and attest the same on oath at quarter-sessions, out comes a full and true relation of the death and interment of John Partridge; truth is bore down, attestations neglected, the testimony of sober persons despised, and a man is looked upon by his neighbours as if he had been seven years dead, and is buried alive in the midst of his friends and acquaintance.

"Now can any man of common sense think it consistent with the honour of my profession and not much beneath the dignity of a philosopher to stand bawling before my own door—Alive! alive ho! the famous Dr. Partridge! no counterfeit, but all alive!—as if I had the twelve Celestial monsters of the Zodiac to show within, or was forced for a livelihood to turn retailer to May and Bartholomew Fair. Therefore, if her majesty would but graciously be pleased to think a hardship of this nature worthy her Royal consideration, and the next parliament, in their great wisdom, cast but an eye towards the deplorable case of their old Philomath, that annually bestows his good wishes on them, I am sure there is one Isaac Bickerstaff Esq. would soon be trussed up for his bloody predictions, and putting good subjects in terror of their lives: and that henceforward to murder a man by way of prophecy, and bury him in a printed letter, either to a lord or commoner, shall as legally entitle him to the present possession of Tyburn, as if he robbed on the highway, or cut your throat in bed.

"I shall demonstrate to the judicious that France and Rome are at the bottom of this horrid conspiracy against me; and that culprit aforesaid is a Popish emissary, has paid his visits to St. Germain's, and is now in the measures of Lewis XIV. That, in attempting my reputation, there is a general massacre of learning designed in these realms: and through my sides there is a wound given to all the protestant almanack-makers in the universe.

"VIVAT REGINA."

This piece was, I believe, published in *Partridge's Almanack* for 1709, which has become exceedingly rare, perhaps in consequence.

1709. Then there appeared *A Vindication of Isaac Bickerstaff, Esq., against what is objected to him by Mr. Partridge in his Almanack for the present year 1709. By the said Isaac Bickerstaff, Esq.,* from which I proceed to give a few passages:—

"Mr. Partridge has been lately pleased to treat me after a very rough

manner, in that which is called his Almanack for the present year : such usage is very indecent from one gentleman to another, and does not at all contribute to the discovery of truth, which ought to be the great end in all disputes of the learned. To call a man a fool and villain, an impudent fellow, only for differing from him in a point merely speculative, is in my humble opinion, a very improper style for a person of his Education. I appeal to the learned world whether in my last year's predictions, I gave him the least provocation for such unworthy treatment. Philosophers have differed in all ages : but the discreetest among them have always differed as became philosophers. Scurrility and passion, in a controversy among scholars, is just so much of nothing to the purpose, and at best a tacit confession of a weak cause : my concern is not so much for my own reputation, as that of the republic of letters, which Mr. Partridge has endeavoured to wound through my sides. If men of public spirit must be superciliously treated for their ingenious attempts, how will true useful knowledge be ever advanced ? I wish Mr. Partridge knew the thoughts which foreign Universities have conceived of his ungenerous proceedings with me ; but I am too tender of his reputation to publish them to the world.

“That spirit of envy and pride, which blasts so many rising geniuses in our nation, is yet unknown among professors abroad : the necessity of justifying myself will excuse my vanity, when I tell the reader, that I have over a hundred honorary letters from several parts of Europe (some as far as Muscovy) in praise of my performance. Besides several others, which, I have been credibly informed, were opened in the post office, and never sent me. It is true the Inquisition in Portugal was pleased to burn my predictions [a matter of fact here skilfully introduced], and condemn the author and the readers of them. . . .

“But the other kingdoms and States of Europe have treated me with more candour and generosity. If I had leave to print the Latin letters transmitted to me from foreign parts, they would fill a volume, and be a full defence against all that Mr. Partridge, or his accomplices, or the Portugal Inquisition, will be ever able to object ; who by the way are the only enemies my predictions have ever met with at home or abroad. . . .

“With my utmost endeavours I have not been able to trace above two objections ever made against the truth of my last year's prophecies : the first was of a Frenchman, who was pleased to publish to the world ‘that the Cardinal de Noailles was still alive, notwithstanding the pretended prophecy of monsieur Biquerstafte ;’ but how far a Frenchman, a papist, and an enemy, is to be believed in his own cause, against an English protestant, who is true to the Government, I shall leave to the candid and impartial reader.

“The other objection, is the unhappy occasion of this discourse, and relates to an article in my predictions, which foretold the death of Mr. Partridge to happen on March 29, 1708. This he is pleased to contradict absolutely in the Almanack he has published for the present year, and in that ungentlemanly

manner (pardon the expression) as I have above related. In that work he very roundly asserts that he 'is not only now alive, but was likewise alive upon that very 29th of March, when I had foretold he should die.' This is the subject of the present controversy between us; which I design to handle with all brevity, perspicuity and calmness. In this dispute, I am sensible the eyes not only of England, but of all Europe, will be upon us; and the learned in every Country will, I doubt not, take part on that side where they find most appearance of reason and truth.

"Without entering into criticisms of chronology about the hour of his death, I shall only prove that Mr. Partridge is not alive. And my first argument is this: about a thousand gentlemen having bought his Almanacks for this year, merely to find what he said against me, at every line they read, they would lift up their eyes and cry out betwixt rage and laughter 'they were sure no man alive ever writ such damned stuff as this.' Neither did I ever hear that opinion disputed; so that Mr. Partridge lies under a dilemma, either of disowning his almanack, or allowing himself to be no man alive. Secondly, Death is defined by all philosophers, a separation of the soul and body. Now it is certain that the poor woman who has best reason to know, has gone about for some time to every alley in the neighbourhood, and sworn to the gossips, that her husband had neither life nor soul in him. Therefore, if an uninformed carcase walks still about, and is pleased to call itself Partridge, Mr. Bickerstaff does not think himself in any way answerable for that. Neither had the said carcase any right to beat the poor boy, who happened to pass by it in the street, crying 'A full and true account of Dr. Partridge's death,' &c.

"Thirdly, Mr. Partridge pretends to tell fortunes and recover stolen goods; which all the parish says he must do by conversing with the devil and other evil spirits; and no wise man will ever allow he could converse personally with either till after he was dead.

"Fourthly, I will plainly prove him to be dead, out of his own Almanacke for this year, and from the very passage he produces to make us think him alive. He there says 'he is not only now alive but was also alive upon that very 29th of March, which I foretold he should die on;' by this he declares his opinion that a man may be alive now, who was not alive a twelvemonth ago. And indeed, there lies the sophistry of his argument. He dares not assert he was alive ever since that 29th of March, but that he 'is now alive and was so on that day:' I grant the latter; for he did not die till night, as appears by the printed account of his death in a letter to a lord; and whether he be since revived, I leave the world to judge. This indeed is perfect cavilling, and I am ashamed to dwell any longer upon it.

"Fifthly, I will appeal to Mr. Partridge himself whether it be probable I could have been so indiscreet, to begin my predictions with the only falsehood that ever was pretended to be in them? and this in an affair at home, where I

had so many opportunities to be exact; and must have given such advantages against me to a person of Mr. Partridge's wit and learning, who, if he could possibly have raised one single objection more against the truth of my prophecies, would hardly have spared me.

"And here I must take occasion to reprove the above-mentioned writer of the relation of Mr. Partridge's death, in a letter to a Lord; who was pleased to tax me with a mistake of four whole hours in my calculation of that event. I must confess this censure pronounced with an air of certainty, in a matter that so nearly concerned me, and by a grave judicious author, moved me not a little. But though I was at that time out of town, yet several of my friends whose curiosity had led them to be exactly informed (for as to my own part, having no doubt at all in the matter, I never once thought of it) assured me, I computed to something under half an hour; which (I speak my private opinion) is an error of no very great magnitude that men should raise a clamour about it. I shall only say, it would not be amiss if that author would henceforth be more tender of other men's reputation, as well as his own. It is well, there were no more mistakes of that kind; if there were I presume he would have told me of them with as little ceremony.

"There is one objection against Mr. Partridge's death which I have sometimes met with, though indeed very slightly offered, that he still continues to write Almanacks. But this is no more than what is common to all of that profession: Gadbury, Poor Robin, Dove, Wing, and several others, do yearly publish their Almanacks, though several of them have been dead since before the Revolution. Now the natural reason of this I take to be, that whereas it is the privilege of authors to live after their death, Almanack-makers are alone excluded: because their dissertations treating only on the minutes as they pass, become useless as these go off. In consideration of which, Time, whose registers they are, gives them a base in reversion, to continue their works after death.

"I should not have given the public, or myself, the trouble of this vindication, if my name had not been made use of by several persons to whom I never lent it; one of which, a few days ago, was pleased to father on me a new set of predictions. But I think these are things too serious to be trifled with. It grieved me to the heart, when I saw my labours, which had cost me so much thought and watching, bawled about by the common hawkers of Grub-street, which I only intended for the weighty consideration of the gravest persons. This prejudiced the world so much at first that several of my friends had the assurance to ask me whether I were in jest? to which I only answered coldly 'that the event would show.' But it is the talent of our age and generation to turn things of the greatest importance into ridicule. When the end of the year had verified all my predictions, out comes Mr. Partridge's Almanack, disputing the point of his death; so that I am employed like the general who was forced to kill his enemies twice over, whom a necromancer had raised to life. If Mr. Partridge

have practised the same experiment upon himself, and be again alive, long may he continue so; that does not the least contradict my veracity: but I think I have clearly proved, by invincible demonstration, that he died at farthest, within half an hour of the time I foretold, and not four hours sooner as the above-mentioned author, in his letter to a Lord, has maliciously suggested, with design to blast my credit, by charging me with so gross a mistake."

I have followed this partly real, but mainly imaginary, controversy into some detail because it so thoroughly represents the controversial spirit of that period. Those who are familiar with the history of the reign of Queen Anne will see so many allusions to the laws, customs, and literature of that age, that the picture can hardly fail to be a pleasing one, beyond the pungent satire which Swift has imparted to it. As a result of it, *Partridge's Almanack* wavered much in popularity. In 1710 an edition of it was published, with his portrait. For the next three years the Almanack was not published. Partridge was cowed; but not so the Stationers' Company. He died in 1714; they published the Almanack in his name for that year, and for a century or more afterwards.

Swift is supposed to have been the author of the following, which comes appropriately as a sequel to the preceding:—*A Famous Prediction of Merlin the British Wizard; written above a thousand years ago and relating to the year 1709, with explanatory notes.* By T. N. Philomath.

"Last year was published a paper of Predictions pretended to be written by one Isaac Bickerstaff Esq., but the true design of it was to ridicule the art of Astrology, and expose its professors as ignorant impostors. Against this imputation Dr. Partridge has learnedly vindicated himself in his Almanack of that year.

"For a further vindication of this famous art, I have thought fit to present the world with the following prophecy. The original is said to be of the famous Merlin, who lived about a thousand years ago; and the following translation is two hundred years old: for it seems to be written near the end of Henry the Seventh's reign. I find it in an old Edition of Merlin's prophecies, imprinted at London by John Haukyns in the year 1530, page 39. I set it down word for word in the old orthography, and shall take leave to subjoin a few explanatory notes:—

"Seven and ten addyd to nine
Of Fraunce her Woe this is the sygne,
Tamys River twys y-frozen,
Walke sans wetyng Shoes ne Hozen.
Then Comyth foorthe, Ich understonde
From Towne of Stoffe to fattyn Londe.
An herdie Chyftan, Woe the porne
To Fraunce, that ever he was born.
Then shall the Fyshe beweyle his Bosse;
Nor shall grin Berry's make up the Losse.
Yonge Symnele shall again miscarrye:
And Norway's pryd again shall marry.

And from the Tree where Blossoms feele,
Ripe fruit shall come, and all is wele,
Reaums shall daunce Honde in Honde,
And it shall be merrie in Old Inglonde.
Then Old Inglond shall be no more,
And no man shall be sorie therefore.
Geryon shall have three Hedes agayne,
Till Hapsburge maketh them but twayne."

This is a fair specimen of the dark manner of old astrological prophecies. Its obscure passages may be interpreted to mean *anything* in the light of subsequent events. Most of the lines are interpreted in the notes which follow, but which I do not attempt to reproduce. The first line is so manipulated as to signify 1709. The author proceeds to say:—

"Some of these predictions are already fulfilled, and it is highly probable the rest may be in due time; and I think I have not forced the words by any explication into any other sense than what they will naturally bear. If this be granted, I am sure it must be also allowed that the author (whoever he were) was a person of extraordinary sagacity; and that astrology brought to such perfection as this, is by no means an art to be despised, whatever Mr. Bickerstaff or other merry gentlemen are pleased to think. As to the tradition of these lines having been writ in the original by Merlin, I confess I lay not much weight upon it; but it is enough to justify their authority that the book whence I have transcribed them was printed 170 years ago, as appears by the title-page. For the satisfaction of any gentleman, who may be either doubtful of the truth, or curious to be informed, I shall give orders to have the very book sent to the printer of this paper, with directions to let anybody see it that pleases, because I believe it is pretty scarce."—*Swift's Works*, by Scott, 1814, ix. 198.



WORKS OF THOMAS TAYLOR THE PLATONIST.

BY ORLIN MEAD SANFORD.



HAVING reason to believe that mine is the most complete and interesting set of Thomas Taylor's works in this country, and possibly elsewhere, I have thought it worth while to prepare the following annotated catalogue.

Especial attention is called to the notes.

It contains six volumes which, according to Edward Peacock, in *Notes and Queries*, 3rd Series, x., 1866, p. 302, were not then on the Catalogues of the British Museum.

Three volumes should be added to this collection, viz., Hederick's *Greek Lexicon*, edit., 1803; *Vindication of the Rights of Brutes*, 1792; *Collectanea* (only 50 copies printed), 1806. Also his collection of Chaldean Oracles, in *Classical Journal*, Nos. 32, 33, and 34.

Thomas Taylor was born in London [where?], May 15, 1758, died at Manor Place, Walworth, November, 1835, at the age of 77 years, and was buried in Walworth Churchyard, and his grave cannot now be ascertained.

For fuller information about Mr. Taylor, see *British Public Characters*, for 1798, pp. 127-152, which contains a copious and very curious memoir of his early life, with minute private particulars, and is supposed to have been written by himself.—*The Gentleman's Magazine*, January, 1836, p. 91. *Barker's Literary Anecdotes* (some curious particulars), vol. i., p. 261. *British Critic*, January, 1843. *The Athenæum* (same article as in *Gentleman's Magazine*, above), 1835, p. 874. *Knight's English Encyclopædia*. Also a brief notice of, with list of works, by "J. W." (Welsh, the bookseller), dated November 25, 1828, which, with another old and similar list, accompanies this collection. The latter list announces that "In consequence of the death of this celebrated man, the following works, purchased at the sale of his library, are now offered. . . . As the number left of all is very inconsiderable (of some only eleven copies) early application is necessary."

NEW YORK, Sept. 11, 1885.

O. M. S.

Aristotle: The Works of. Translated from the Greek. With copious elucidations from the best of his Greek commentators, viz.: Alexander Aphrodisiensis, Syrianus, Ammonius Hermæas, Priscianus, Olympiodorus, Simplicius, etc. By Thomas Taylor. In 9 volumes, royal 4to, heavy full calf, tooled. Printed for the translator. Pub. at £47 5s. London, 1806-12.

[n. The publication price was £10 10s., but when the copies were sold off in 1848, the price was reduced to £5 5s. This was limited to 50 copies, but gained the author a pension of £100 from Mr. Meredith, a retired tradesman. It is the

only complete English translation. Copies are in the Bodleian Library and London Institution. In a note to the preface of Mr. Taylor's *Miscellanies in Prose and Verse*, 1805, he speaks of his intention to publish a translation of the whole of Aristotle's works, of which, "50 copies only will be printed of each volume, and they will be disposed of by the translator alone; as his principal design in this arduous undertaking is to transmit the philosophy of Aristotle to posterity, and prevent it from becoming an article of traffic." A writer in Barker's *Literary Anecdotes*, vol. i., p. 261, 1852, in speaking of this author and his writings, says, "I cannot, however, avoid expressing my deep regret at the very limited number (50) of copies printed of this *magnae mentis opus*, as it is in consequence rendered so exorbitantly dear as to be only within the reach *hominum beatorum*."]

Vol. I. *The Organon*. Pub. at £5 5s. 1807.

[*n*. This may have been either the author's or a presentation copy, for, at the end of the print on the final page, 344, is an autographic signature of Thomas Taylor; and the same is true of vol. iv. at p. 575. The leaf 235-236 is slightly misplaced, coming after 237-238.]

Vol. II. *The Rhetoric, Poetic, and Nicomachean Ethics*. Pub. £5 5s. 1811.

Vol. III. *The Great and Eudemian Ethics, The Politics and Economics*. Pub. at £5 5s. 1811.

Vol. IV. *The Physics, or Physical Auscultation of Aristotle*. Pub. at £5 5s. 1806.

[*n*. This volume contains the author's autographic signature at the close of the last page—p. 575.]

Vol. V. *On the Heavens, on Generation and Corruption, and on Meteors*. 1807.

Vol. VI. *History of Animals, and the Treatise on Physiognomy*. Pub. at £5 5s. 1809.

Vol. VII. *Animals; Treatises on the Parts and Progressive Motions of. Problems; and Treatise on Indivisible Lines; to which are added the Elements of the True Arithmetic of Infinites, etc.* Pub. at £5 5s. 1810.

Vol. VIII. *Treatises on the Soul; Sense and Sensibles; Memory and Reminiscence; Sleep and Wakefulness; Dreams; Divination by Sleep; Common Motion of Animals; Length and Shortness of Life; Youth and Old Age; Life and Death; and on Respiration*. Pub. at £5 5s. 1808.

[*n*. Pp. 114, 115, 116, 117, 118, and 119 are slightly misplaced.]

Vol. IX. *Metaphysics*. Treatise against the Dogmas of Xenophanes, Zeno, and Gorgias; Mechanical Problems; Fragment on Audibles; Together with Treatise on The World to Alexander the Great; and on the Virtues and Vices. Pub. at £5 5s. 1812.

[*n*. This is the 2nd edition of the *Metaphysics*. See 1st edition, 1801. The two editions are necessary to a complete set. Bohn says that of the 2nd edition, 25 copies, l. p. folio, were printed for presents.]

Metaphysics of Aristotle. Translated from the Greek; with Copious Notes, in which the Pythagoric and Platonic Dogmas respecting Numbers and Ideas are Unfolded from Antient Sources. To which is added a Dissertation on Nullities and Diverging Series. 1 vol. Printed for the author. Bound like the preceding, and pub. at £5 5s. London, 1801.

[n. This is the 1st edition of the *Metaphysics*, and contains an elaborate Introduction of 55 pages, and a Dissertation on Nullities, etc., not in the 2nd edition, which see, in vol. ix. of Aristotle's works. Both editions are necessary to a complete set.]

Philosophy of Aristotle. A Dissertation on the four books. 1 vol. Bound like the preceding, and pub. at £5 5s. Printed for the Author. London, 1812.

[n. Extract from Author's Preface: "As the first and second books of this Dissertation are scarcely anything else than a Collection from the volumes of my translation of Aristotle's Works, it is necessary to observe, that my reason for so doing was, that I might benefit as much as possible those who were not purchasers of that translation. For as it consists of nine volumes 4to, and fifty copies only of it were printed, it must unavoidably be confined to a few purchasers. Of the present volume, therefore, a greater number than fifty were printed, in order that those English readers might be in possession of the principal physical and metaphysical dogmas of Aristotle, who by the magnitude of the price, and the paucity of the copies, were prevented from obtaining the translation of the whole of his Works." Mr. Taylor prefixes to this volume a list of his Translations and Original Works; and also a catalogue of the books he consulted in the composition thereof and in translating the works of Aristotle.]

The Rhetoric, Poetic, and Nicomachaen Ethics of Aristotle. Translated from the Greek. By Thomas Taylor. 2nd edition, 2 vols., half calf. London, 1818.

Translations from the Greek, viz.: Aristotle's Synopsis of the Virtues and Vices, The Similitudes of Demophilus, The Golden Sentences of Democrates, and The Pythagoric Symbols, with the Explanations of Jamblichus. By William Bridgman, F.L.S. To which are added The Pythagoric Sentences of Demophilus. By Mr. Thomas Taylor. 1 vol., 12mo, new half calf, uncut edges, gilt top. Printed for W. Bridgman. London, 1804.

Animals and Vegetables. A short Essay on the Propagation and Dispersion of. Being chiefly intended as an answer to a Letter lately published, and supposed to be written by a Gentleman of Exeter, in favour of Equivocal Generation. 1 vol. London, 1786.

[n. This essay is bound up with *The Mystical Initiations; or Hymns of Orpheus*, of 1787, in half calf.]

An Answer to Dr. Gillie's Supplement to his New Analysis of Aristotle's Works ; in which the Unfaithfulness of his Translation of Aristotle's Ethics is Unfolded. By Thomas Taylor. Printed by C. Whittingham, for the author. 1 vol., 8vo, half calf. London, 1804.

[n. Bound up with the Fable of Cupid and Psyche.]

Apuleius. The Metamorphosis, or Golden Ass, and Philosophical Works of Apuleius. Translated from the original Latin, by Thomas Taylor. 1 vol., 8vo, half calf, pub. at 36s. London, 1822.

[n. This copy contains the startling five pages of *Passages Suppressed*, placed at the end of the volume.]

Theoretic Arithmetic. In Three Books, containing the substance of all that has been written on this Subject by Theo of Smyrna, Nicomachus, Jamblichus, and Boetius. Together with some remarkable particulars respecting perfect, amicable, and other numbers, which are not to be found in the writings of any ancient or modern mathematicians. Likewise, a specimen of the manner in which the Pythagoreans philosophized about numbers, and a developement of their mystical and theological arithmetic. By Thomas Taylor. Printed for the Author. 1 vol., 8vo, full old calf, tooled. London, 1816.

New Arithmetical Notation ; The Elements of a—and of a New Arithmetic of Infinites. In two books: In which the series discovered by modern mathematicians, for the quadrature of the circle and hyperbola, are demonstrated to be aggregately incommensurable quantities, and a criterion is given, by which the commensurability or incommensurability of infinite series may be accurately ascertained. With an Appendix, concerning some properties of perfect, amicable, and other numbers, no less remarkable than novel. By Thomas Taylor. 1 vol., 8vo, new half calf, uncut edges, gilt top. London, 1823.

[n. The fly-leaf bears the following inscription, in Mr. Taylor's handwriting: "Presented to I. B. Inglis, Esq., by the author, with his best respects." Bound in at the end of the volume, is a four-page list of Taylor's Translations and Original Works. There is a second copy bound up with a *Political Fragments of Ancient Pythagoreans*, below.]

Cupid and Psyche: The Fable of. Translated from the Latin of Apuleius: To which are added, a Poetical Paraphrase on the Speech of Diotima, at the Banquet of Plato; Four Hymns, &c., &c., with an Introduction, in which the meaning of the Fable is unfolded. 1 vol., 8vo, very broad margins. Printed for the Author. London, 1795.

[n. Bound up with *An Answer to Dr. Gillies's Supplement*. The reader's "particular attention is called to Mr. Taylor's beautiful and satisfactory explanation of the tale of *Cupid and Psyche*; the most elegant and philosophical of fables."]

The Eleusinian and Bacchic Mysteries : A Dissertation on. 1 vol., 8vo, pp. iv. and 184. Printed and sold by J. Weitstein. Old half calf, broad margins. Amsterdam, n. d.

[n. Thought by Edward Peacock, in *Notes and Queries*, 3rd Series, x., 302, to be either 1790 or 1791. Quaritch, in speaking of a reprint of this rare work, says that the thanks of all scholars are due therefor. By the aid of this little volume, the philosophic reader will be enabled to form a more correct idea of the true end and design of those celebrated mysteries than he could possibly hope to derive from any other source.]

Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Abyssinians. Translated from the Greek by Thomas Taylor. 1 vol., 8vo, uncut edges, gilt top, half calf, broad margins. Printed by C. Whittingham, for the Translator, Manor Place, Walworth. Chiswick, 1821.

Iamblichus' Life of Pythagoras, or Pythagoric Life. Accompanied by Fragments of the Ethical Writings of Certain Pythagoreans in the Doric Dialect; and a Collection of Pythagoric Sentences from Stobaeus and others, which are omitted by Gale in his *Opuscula Mythologica*, and have not been noticed by any Editor. Translated from the Greek by Thomas Taylor. Original boards, uncut all around, 1 vol., 8vo. Printed by A. J. Valpy, and sold by the author. London, 1881.

[n. One of the scarcest of Taylor's works, and according to Edward Peacock, in *Notes and Queries*, 3rd series, vol. x., Oct. 20, 1866, p. 302, not to be found in the catalogues of the British Museum. At the foot of the title-page is an engraved head of Iamblichus, the original of which is to be found at the end of an 18mo volume, published at Geneva, 1607.

Julian, Emperor, Two Orationes of. One to the Sovereign Sun, and the other to the Mother of the Gods. Translated from the Greek. With Notes, and a copious Introduction, in which some of the greatest arcana of the Grecian Theology are unfolded. 1 vol., 8vo, old brown calf, elaborately tooled, large paper. Fine copy. London, 1793.

Julian, Emperor, The Arguments of, Against the Christians. Translated from the Greek Fragments preserved by Cyril, Bishop of Alexandria. To which are added extracts from the other works of Julian relative to the Christians. By Thomas Taylor. 1 vol., pp. xi. and 98, uncut edges, gilt top, new half calf. Printed for the translator. London, 1809.

[n. This volume is carefully marked at intervals with characters in the margin; and has a few annotations, one in Greek, and some corrections in pencil. This seems to be large paper.—Privately printed and suppressed.—This thin volume was translated and printed at the expense of the late Wm. Meredith, Esq.; but on reading it in print, he resolved to suppress the entire edition, and ordered all the copies to be burnt. The only copy which has occurred for sale fetched £2 2s., by public auction.]

—— Another copy of the same (bound up in half calf with a copy of Ocellus Lucanus), but from one-half to three-quarters of an inch smaller all round. It has the same date and title-page, and the same number of pages; but from a careful comparison with the preceding copy (which is probably the earlier, notwithstanding the date), as, for instance, on pages 56 and 98, corrections will be found to have been made in this volume.

Arguments of Celsus. Porphyry and the Emperor Julian against the Christians, and also extracts from Diodorus Siculus, Josephus, and Tacitus, relating to the Jews. Together with an Appendix containing the Oration of Libanius in Defence of the Temples of the Heathens. Translated by Dr. Lardner; and extracts from Bingham's Antiquities of the Christian Church. 1 vol., small 16mo, uncut all round, original boards, very few printed. Thomas Rodd. London, 1830.

[n. Upon the outside is a paper title, *Fragments of Porphyry, Julian, &c., Against the Christians.* Prettily printed.]

Maximus Tyrius, The Dissertations of. Translated from the Greek by Thomas Taylor. 2 vols., half calf, uncut edges, gilt top. Printed for the translator. Whittingham. London, 1804.

[n. In the additional notes to this excellent work, there is much novel and important information concerning Prayre, derived from rare and ancient sources.]

Miscellanies in Prose and Verse. Containing The Triumph of the Wise Man over Fortune, according to the Doctrine of the Stoics and Platonists; The Creed of the Platonic Philosopher; A Panegyric on Sydenham, &c., &c., by Thomas Taylor. 1 vol. Printed for the author, by C. Whittingham. London, 1805.

[n. This is the first edition, and was published at the expense of Mr. Meredith. The second edition appeared in 1820. There is bound in with this presentation copy an autographic letter of Mr. Taylor's, sealed and addressed to "Michl. Jones, Esq.," which reads as follows:

"DEAR SIR,—Permit me to request you will do me the favour to accept the enclosed copy of *Miscellanies*. This little work, like my *Aristotle*, is not yet published, and for the same reason which I assigned to you.

"Your obliged and obed't serv.,

"THOS. TAYLOR.

"Manor Place, Walworth, May 6, 1806."

Upon the fly-leaf Mr. Taylor writes: "To Michl. Jones, Esq., from the Author." At the end of the volume is printed a two-page "List of Translations and Original Works by the Author."

Mem.—Bound up with *Fragments of Lost Writings of Proclus*, and the two Treatises of Proclus.]

Miscellanies in Prose and Verse. Containing The Triumph of the Wise Man over Fortune, according to the Doctrine of the Stoics and Platonists; The Creed of the Platonic Philosopher; A Panegyric on Sydenham, &c., &c., by Thomas Taylor. 2nd edition, with additions. 1 vol., tall 16mo, original boards, uncut edges all around. Printed for the Author. London, 1820.

[*n.* A dainty copy, beautifully printed, with broad margins. The first edition was in 1805. Welsh, the bookseller, makes the second edition 1806, but is evidently mistaken, as this copy says: "Second Edition, with Additions" on its title-page, which is dated 1820.]

Ocellus Lucanus on the Nature of the Universe. Taurus, the Platonic Philosopher, on the Eternity of the World. Julius Firmicus Maternus of the Thema Mundi; in which the Positions of the Stars at the commencement of the several Mundane Periods is given. Select Theorems on the Perpetuity of Time, by Proclus. Translated from the originals, by Thomas Taylor. 1 vol. Printed for the translator. London, 1831.

[*n.* Bound up with the second copy of *Emperor Julian's Arguments.*]

Orpheus: The Mystical Initiations; or, Hymns of Orpheus. Translated from the original Greek; with a Preliminary Dissertation on the Life and Theology of Orpheus. By Thomas Taylor. 1st edition, 1 vol., half calf. Printed for the author. London, 1787.

[*n.* This is a presentation copy, and Mr. Taylor has written upon the title-page "From the Author." It is bound up with a short essay on the Propagation and Dispersion of Animals and Vegetables.]

Orpheus: The Hymns of. Translated from the original Greek, with a Preliminary Dissertation on the Life and Theology of Orpheus. With beautiful frontispiece. 1 vol., calf. Printed for the author. London, 1792.

[*n.* This is a taller copy than the preceding, and seems to be the 1st edition with a new title-page and date added. Price 5s., boards. See query as to this by Edward Peacock, in *Notes and Queries*, 3rd Series, x., October 20, 1866, p. 302, where he attempts to give what he believes to be "a perfect list of the works of Thomas Taylor."]

Orpheus: The Mystical Hymns of. Translated from the Greek, and demonstrated to be the Invocations which were used in the Eleusinian Mysteries. By Thomas Taylor. The 2nd edition, with considerable Emendations, Alterations, and Additions. 1 vol., uncut, gilt top, half calf, post 8vo. Chiswick Press, 1824.

[*n.* At the end of the volume there is printed a six-page "List of Translations and Original Works by T. Taylor."]

Pausanias. The description of Greece. Translated from the Greek. With notes, in which much of the Mythology of the Greeks is unfolded from a theory which has been for many ages unknown. And illustrated with Maps and Views elegantly engraved. In 3 vols., half calf, uncut edges, gilt top. London, 1794.

[*n.* It is said that this history brought Mr. Taylor only £18. Another authority states it at £60. "Its notes contain a treasury of mythological information, which is nowhere else to be found collected. Also a curious history of human bones of prodigious magnitude which have at various times been discovered."]

Plato : The Works of. Fifty-five Dialogues and twelve Epistles. Translated by Taylor and Sydenham, with Annotations and Copious Notes, in which is given nearly all the existing Greek MSS. Commentaries on the Philosophy of Plato, and a considerable portion of such as are already published. 5 vols. Heavy full calf, tooled. Printed for Thomas Taylor. London, 1804.

[*n.* Dedicated to the Duke of Norfolk, under whose patronage they were published. This edition lay for 44 years entombed at Arundel Castle.]

Plato : The Phaedrus of. A Dialogue concerning Beauty and Love. Translated from the Greek. 1 vol., 4to, boards. London, 1792.

[*n.* There is a considerable difference between the Introduction to this Dialogue and the 2nd edition of it in Mr. Taylor's translation of the whole of Plato's works.]

Plato : The Cratylus, Phaedo, Parmenides and Timaeus of. Translated from the Greek by Thomas Taylor. With notes on the Cratylus, and an explanatory introduction to each dialogue. 1 vol., 8vo, half calf. London, 1793.

[See note at p. 172.]

Political Fragments of Archytas, Charondas, Zaleucus and other ancient Pythagoreans, preserved by Stobaeus; and also Ethical Fragments of Hierocles, the celebrated Commentator on the Golden Pythagoric Verses, preserved by the same author. Translated from the Greek by Thomas Taylor. 1 vol., 8vo, full calf. Printed by C. Whittingham, for the translator. Chiswick, 1822.

[*n.* Bound up with the *Elements of a New Arithmetical Notation.*]

Plotinus, Concerning the Beautiful, or, A Paraphrased Translation from the Greek of Plotinus. Ennead I., Book VI. By Thomas Taylor. 1 vol., 1st edition, uncut edges, gilt top, half calf, 12mo, pp. 47. Printed for the author. London, 1787.

[*n.* Perhaps the rarest of Thomas Taylor's works. Very scarce and highly valued, and in the original a work of singular obscurity. According to Edward Peacock, in *Notes and Queries*, 3rd Series, x., October 20, 1866, p. 302, not then on the Catalogues of the British Museum.]

(*To be continued.*)

THE LATE MR. CORNELIUS WALFORD.



THE readers of *Book-Lore* will learn with great regret the death of Mr. Cornelius Walford, which occurred at Enfield House, Belsize Park Gardens, Hampstead, 28th September. A melancholy interest attaches to the article which appears at p. 159, and which is one of the latest efforts of his busy pen. Cornelius Walford was born in London, 2nd April, 1827, and was the eldest son of Mr. Cornelius Walford, naturalist, of Witham. After some time in an attorney's office, he turned to medical studies, then became an actuary, and finally qualified as a barrister-at-law of the Middle Temple. At an early age he became an expert shorthand writer, and was more or less connected with journalism and periodical literature during the whole of his life. He was a man of business, but his leisure was given to antiquarian and literary pursuits. He had a large and valuable library, which was especially rich in matters relating to insurance, shorthand, mining, fairs, and various other specialities. His writings were numerous, the most important being the *Insurance Cyclopædia*, which is unfortunately not completed. Six volumes have been issued, and testify his industry and knowledge, but another six would be necessary to complete the undertaking on the lines originally laid down. Some day a complete list of his books and pamphlets may appear, but at present we must be content to name *Decimal Coinage*, 1855; *Insurance Guide*, 1857; *The Famines of the World*, 1879; *Fairs, Past and Present*, 1883; *Statistical Review of the Literature of Shorthand*, 1885. Mr. Walford was at one time President of the Shorthand Society, and as its representative attended the International Association of Shorthand Writers. He was a Fellow of the Royal Historical Society, of the Statistical Society, and of various other learned associations. He took a warm interest in the work of the Library Association, to whose meetings he was a frequent contributor. His tall form and pleasant presence will also be greatly missed at the gatherings of the British Association, at which he was so familiar a figure. Mr. Walford was a frequent contributor to *Notes and Queries*, the *Antiquary*, the *Journal of the Institute of Actuaries*, the *Phonetic Journal*, and other periodicals. In private life he was a pleasant companion with plenty of conversational power, the result of wide reading and keen observation. Even in the painful illness which has ended fatally, he preserved his cheerful buoyant manner, and his keen interest in his special pursuits. Mr. Walford was a busy man, and wrote much; but he had projected more, and looked forward not only to completing the *Insurance Cyclopædia*, but also a *Dictionary of Periodical Literature*. The scheme of this was laid before the Library Association, and was on a large and elaborate scale. A considerable amount of material was accumulated, but the book itself was never written. The scheme only is an evidence of the courageous enterprising spirit of the man who was ready to undertake a task so gigantic.

CHRONOGRAMS.



R. JAMES HILTON, F.S.A., has shown what is possible to the specialist. Even literary men, antiquaries, and professed bibliographers may be amazed at the result of his researches in the byways of literature. His monograph on *Chronograms* appeared in 1882, and contained 5,147 examples, and references to 5,614 more. He has now issued *Chronograms Continued and Concluded* (London: Elliot Stock), which contains 5,378 of these quaint dates, and references to 4,898 more. Mr. Hilton has therefore collected 21,037 chronograms, and, like everyone who has investigated a subject with care and diligence, he is conscious of the incompleteness of his labour. "The experience of past research," he observes, "plainly teaches that more chronograms remain to be discovered." He has even given an impetus to the construction of these learned and ingenious trifles. Thus the *Reliquary* wrote of the first volume, in words that are equally applicable to the second:—"We strongly recommend our readers to at once order this book, and to write within it:—

ThIs booke of ChronograMs,
With sharpest Learning fraVght,
ThIs bVrIeD year of ELLIot StoCk I boVght. } = 1882.

Mr. Hilton's continued investigations have not altered his views on the antiquity of chronograms. One in Hebrew of the year 1208 still ranks as the earliest, but there are doubtful Latin examples of 1210 and of 1382. As many were written to commemorate bygone events, some external evidence is needed beyond that supplied by the date itself. There is a volume of chronograms giving the dates of various events, beginning with the Creation and extending over 4,028 years; but the book was made about A.D. 1594. One of the most ingenious is a Portuguese essay on the Rosary, in which each of the 165 beads is represented by a letter. Thus we take the first:—"Hymnodia chronologica. Instar Sylvæ Oratio, seu Hymnus ad Deiparam Sacratissimi Rosarii."

In this first hymn the crown of Christ is woven in 10 verses and 165 letters (which last number is one-tenth part of the then present year, the date of the work, 1651), and agrees with the number of beads in the Rosary of the Virgin Mary. The thirty-two Roman numerals make the year 1651:—

SaLVe ara trIna,
RosarII saCra regIna,
Et spes nostra :
Porta, et parens VerItatIs
Mons, et arbor pletatIs,
PVrItatIs fons, et rosa
Nos tVere ab hoste,
TVrrIs portentosa,
A CVnCtIs perICVLIs,
Libera gLoriosa. } = 1651.

The mystic number 666 has been a prolific source of laborious ingenuity too often misapplied. Of these searches Mr. Hilton gives some curious instances.

The curious circumstance that chronograms have been composed at great length by blind authors is mentioned by Mr. Hilton. He gives a full account of Bishop Storck's work, *Cancer Chronographia incidens*, which treats of theology, the weather, precious stones, the city of Milan, the author himself, the Clementine College, peace, war, flattery, man, woman, and a host of other things. Every item is composed in the form of a chronogram of 1754, and it is believed to have been the resource of an active and intelligent man on whom, in advancing years, the cloud of blindness had settled. To a similar motive we owe anagrams and chronograms made on the angelic salutation by Johannes Baptista Agnensis, which appeared in 1663.

As an English specimen of the chronogram we may quote an enigma directed against the Great Protector:—

“ Numerall letters are to be considered in these two following lines :—

CharLes the trVe pICtVre of ChrIst CrVCIfIDe, }
Great BrIttans VItVoVs kIng noVV gLorIfIDe. } = 1649.

These Numerall Letters, All together be
Just sixteene hundred, forty, and thrice three.
These letters (twenty-six), five *Cees*, two *Dees*,
Two *LLs*, eight *Vees*, and *Ies* a treble trine,
Make up the number, just as it agrees,
One thousand and six hundred forty-nine.
That yeare, the first months thirtieth day, a blow
Laid *Charles*, our King, and *England's* Honour, low.
But, He is high, grac'd with a glorious Crowne,
And (by his Death) three Kingdoms are cast downe.
The *Loafe's* inside, and Circle of a *Spring*,
Was worst of Traitors to a Gracious King.
Sep. 12. Finis. 1649.”

The explanation of the riddle is Cromwell = Crumb-well.

Mr. Hilton is to be congratulated on the result of his labours. The portly quarto volume is full of quaint conceits, and its handsome appearance, clear typography, and numerous facsimiles give it advantages which book-lovers will know how to appreciate.



FIELDING'S COVENT GARDEN JOURNAL.*

BY GEORGE J. GRAY.



UCH is the title of this work, which Henry Fielding edited two years before his death. No. 1 appeared Saturday, January 4, 1752. "*To be continued every Tuesday and Saturday.*" It appeared regularly twice a week until No. 53, Saturday, July 4, 1752, when it was "*to be continued every Saturday in the morning.*" To the final number, No. 72, Saturday, November 25, 1752, it was issued regularly with the exception of No. 61, August 29, 1752, No. 62 not appearing until September 16, 1752. The last number, No. 72, appeared Saturday, November 25, 1752. Each number was printed in folio, and consisted of four pages, sold for 3d. per number. "*London: Printed, and Sold by Mrs. Dodd, at the Peacock, Temple-Bar; and at the Universal Register Office, opposite Cecil-street in the Strand, where advertisements and Letters to the Author are taken in.*"

Each number contained an article by the editor, "Notes from the Covent Garden Police Court," "Journal of the Present Paper War between the Forces under Sir Alexander Drawcansir and the Army of Grub-street." "Modern History *cum notis variorum*," Stocks, Foreign News, and Advertisements.

As may be imagined, good information concerning House and Highway Robberies, Murders, Duels, Street Brawls, and such like, is to be found in the "Notes from the Covent Garden Police Court" and in the "Modern History." The "Modern History" is very curious, as, besides information of the kind just mentioned, there are accounts of Marriages, Deaths, "Court News," and "Society Gossip" of the time, with notes by the editor, in which he more often than not gives moral conclusions.

Fielding's prefatory matter introducing his work to the readers is rather bumptious and amusing, as the following extract, which we give for the reader's benefit, will show:—

"The World, it is certain, never more abounded with Authors than at present; nor is there any species more numerous than of those Writers who deal forth their Lucubrations in small Parcels to the Public, consisting partly of historical, and partly, to use their own word, of *Literary* matter. So great, indeed, is their multitude, that Homer's simile of the Bees gives us too vast an idea of them. . . . I may seem to have advanced an Argument against my own Appearance, and it will possibly be said, since we have so many (perhaps too many) of these Writers already, what need have we of adding a new one to the number? To this I shall first give the same Answer which is often made by those who force themselves into crowded Assemblies, when they are told the Place is too full already, 'Pray, Gentlemen, make room for me;—I am but one. Certainly you may make room for one more.' Secondly, I believe, it is usual in all such crowds, to find some few Persons, at least, who have sufficient Decency to quit their Places and give way to their Betters. I do not, therefore, in the least question, but that some of my contemporary Authors will, imme-

* *The Covent Garden Journal.* By Sir Alexander Drawcansir, Knt., Censor of Great Britain.

diately on my Appearance, have the Modesty to retire, and leave me sufficient Elbow Room in the world. Or, if they should not, the Public will, I make no Doubt, so well understand themselves, as to give me proper Marks of their Distinction, and will make Room for me by turning others out."

The reader will easily see from this extract that the author had no mean estimate of his writings, and of their reception by the public.

In the last number, No. 72, he gives an explanation of the discontinuance of his journal :—

"I shall here lay down a Paper which I have neither Inclination nor Leisure to carry on any longer. Many of my graver friends have chid me for not dropping it long ago ; indeed, for undertaking it at all. They have been pleased to think it was below my character, and some have been kind enough to tell me that I might employ my Pen much more to the honour of Myself, and to the good of the Public.

"How partial such representations have been, I may perhaps be hereafter so Unfortunate as to prove ; however, I hope I shall be admitted yet to take the advice of my Friends, and to avail myself of an old Proverb, which says, *It is never too late to grow wise*. Without a word more, therefore, of apology for myself, or of Reflections on any other, I here lay down my Pen, with the Desire only to the Public, that they will not henceforth father on me the Dulness and Scurrility of my worthy Contemporaries, since I solemnly declare that, unless in revising my former Works, I have at present no intention to hold any further Correspondence with the graver Muses."

How far Fielding kept his word, as printed November 25, 1752, can be judged by the evidence that he only published two pamphlets after this journal ceased, for he died October 8, 1754.

IN THE LIBRARY.

FROM the oriels one by one,
 Slowly fades the setting sun ;
 On the marge of afternoon
 Stands the new-born crescent moon.
 In the twilight's crimson glow
 Dim the quiet alcoves grow.
 Drowsy-lidded Silence smiles
 On the long-deserted aisles ;
 Out of every shadowy nook
 Spirit faces seem to look.
 Some with smiling eyes, and some
 With a sad entreaty dumb ;
 He who shepherded his sheep
 On the wild Sicilian steep,
 He above whose grave are set
 Sprays of Roman violet ;
 Poets, sages—all who wrought
 In the crucible of thought.
 Day by day as seasons glide
 On the great eternal tide,
 Noiselessly they gather thus
 In the twilight beauteous,
 Hold communion each with each,
 Closer than our earthly speech,
 Till within the east are born
 Premonitions of the morn !

CLINTON SCOLLARD.

CORRESPONDENCE.

JOHAN VALERIUS. (*Book-Lore* ii. 117.)

THE only notice of this person, beyond the mention in *Lowndes*, I can find, is the following taken from Rev. Mark Noble's *Biog. Hist. England*, 1806, vol. ii., p. 400 :

"JOHANNES VALERIUS, *small oval, four Latin lines, very scarce*. [No engraver's name].

"Valerius was a poor unfortunate creature, born in 1667, without arms, and exhibited at London in 1705. On the back of this print, which belonged to Sir William Musgrave, are four lines written by Valerius with his foot. Extraordinary as this may appear, I have seen a girl who had no arms thread a needle, and cut a pattern or design in paper. But these observations are far less astonishing than Matthew Buckinger's performances in writing, who had neither hands nor feet ; and consequently must have wrote by putting the pen between his teeth. This German, born in 1674, flourished well ; some of his words were written backwards, others upside down ; and he even printed when he thought proper. Buckinger was at Ludlow, October 20, 1734, as appears by an article in the *Gentleman's Magazine* for May, 1791. Such objects are examples of the ingenious efforts of man, when he is deprived of the most useful and necessary parts of his frame."

J. INGLE DREDGE.

MLE. FLORE.

CAN some bibliographical correspondent furnish the name of the author of the following book :—

Mémoires de Mlle. Flore, Artiste du théâtre des Variétés. Pourquoi n'écrirais-je pas mes Mémoires ? ma blanchisseuse écrit bien les siens. 2^{me} édition. Paris : Michel Lévy Frères, 1847. 3 vols., 8vo.

The lady is evidently a real personage, and her book is of considerable interest, being full of anecdotes of the French stage of the period. There is also a "table des noms de tous les personnages qui figurent dans les Mémoires de Mlle. Flore," numbering 500 names, including numerous celebrities. I can find nothing explanatory in Barbier, Quérard, or Lorenz.

H. T. F.

BIBLIOPHILE'S KALENDAR.

TO book-lovers the subject of *Eyesight in Schools* cannot be unimportant or unattractive. We are glad that the excellent paper by Mr. R. Brudenell Carter on this subject has been reprinted from the *Medical Times*. It is published by Macmillans. His conclusions are thus summarized : "Upon the whole, I think the facts at our disposal must be held to justify the conclusion that, in other countries, and probably also among ourselves, the considerable functional use of the eyes involved in education is liable to render pre-existing myopia actively progressive ; and also to convert into progressive myopia the cases in which the act of seeing is rendered difficult, either by weakness of accommodation, by astigmatism, by hypermetropia, by inequality between the eyes, by insufficiency of the internal recti, or by any other departure from perfect co-ordination of the internal or external ocular muscles. The Philadelphia inquiry leads to the belief that the effect of these conditions may be greatly increased by the operation of unfavourable circumstances during the earlier stages of the educational process ; and hence I think that, especially with children in the junior classes, and in preparatory schools, the medical machinery should be so arranged as to afford facilities for promptly bringing all instances of ocular discomfort under the notice of the medical officers. I frequently see cases in which the eyes have broken down during education, and in which I feel convinced that, if they had been looked after in good time, the breakdown might have been averted, and the work of the school continued. It might perhaps be well that each pupil should either bring with him, on admission, a statement of the condition of his eyes as regards refraction, accommodation, vision and muscular efficiency, or that he should be tested upon these points before being suffered to commence his studies. The teacher has greatly to rely for his results upon the eyes of the pupil, and there would be a manifest advantage in his being made fully acquainted with their capabilities. When weakness was detected, it might be so small in degree as to call for no more than a well-chosen seat and a little watchfulness, or so considerable as to suggest a complete modification of the whole scheme of work."

IN the new part of the *Library Chronicle* a most notable article is that in which Mr. James R. Boosé describes the progress of colonial public libraries.

IN *Il Bibliofilo*, Signor Carlo Lozzi describes an interesting collection of autographs recently acquired by the Municipal Library of Bologna. The collector, who died young, was Signor Cipriano Pallotti, by whose will they have been bequeathed to public uses. He had annotated the collection, which is strongest in autographs of sovereigns. Many notable Italians are included, Garibaldi, Mezzofanti, Mazzini, Tassoni, and others. One of the autographs shows the process by which Foscolo changed his name from Niccolo to Ugo, as it is signed Nicc. Ugo Fascolo. There are many autographs of musicians, whilst the miscellaneous part includes Richelieu, Voltaire, Buffon, Scott and Palmerston.

THE latest issue of the *Library of Cornell University* contains a list of the books recently presented by the Hon. Eugene Schuyler, LL.D., and relating chiefly to Russian history and Slavonic folk-lore.

THE most striking feature of the *Magazine of American History* for October is General Grant's autograph letter in fac-simile, covering six pages. It was written in 1883, on the death of Alexander H. Stephens, and is now published for the first time. It was addressed to Rev. Henry Whitney Cleveland, formerly a Colonel in the Confederate service, who contributes a paper on "General Grant's Military Abilities," arguing that the South underrated General Grant from the first, and that both the North and the South underrate his generalship even now. "The Homes of the Oneidas," by Rev. W. M. Beauchamp; and "A Glastonbury Medal," by H. W. Richardson, are both papers of exceptional interest to the antiquary.

AMONGST the announcements of the coming publishing season, there are several of bibliographical interest. Thus the Cambridge University Press will issue the second volume of the *Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge*, by Dr. S. M. Schiller-Szinessy. The Clarendon Press will issue *A Catalogue of the Greek MSS. in the Monastery of Mount Sinai*, by Professor V. Gardthausen; a *Catalogue of the Hebrew MSS. in the Bodleian Library and in the College Libraries*, by Dr. Ad. Neubauer; and *Fragmenta Herculanensia: A Descriptive Catalogue of the Oxford Copies of the Herculanean Rolls, together with the Texts of several Papyri*, accompanied by facsimiles, edited by Professor Walter Scott, M.A. Messrs. Trübner and Co. will publish the *Literature of Egypt and the Soudan*, by H.H. Prince Ibrahim Hilmy. Dedicated to his father, the Khedive Ismail. This work forms a bibliography of printed books, periodical literature, papers of various societies, English and foreign, papyri, manuscripts, maps, charts, drawings, &c., relating to Egypt and the Soudan. It embraces subjects of archaeology, history, politics, voyages and travels, sketches, &c., and, in brief, works of every class, shade, and date in literature. It takes in works in all the European languages, and many languages of the East. In order to show the scope of many important works, the contents are given, in most cases *in extenso*; and short bibliographical notes are interposed. An effort has been made to ensure that the work shall be found valuable by every student and writer who may consult its pages. The same house will also publish *The Jewish Question, 1875—1884: A Bibliographical Hand-List*. Compiled by Joseph Jacobs.

THE influence of free libraries upon the book trade has been a matter of discussion, and booksellers have not always regarded these modern institutions from a friendly point of view. We are, therefore, glad to call attention to a paper read at the recent meeting of the Library Association, by Mr. W. Downing, of Birmingham, who said that he proposed to point out the various ways in which free libraries had influenced the bookseller's trade. Before the establishment of free libraries the great majority of the people read scarcely anything besides the half dozen standard books which formed the home library, and such others as they could borrow from their friends and acquaintances. But with the opening of the free libraries came the revelation of a new world. The people began to be acquainted not merely with *Mr. Pickwick* and *David Copperfield*, with *Colonel Newcome* and *Adam Bede*, but with the works of Carlyle, Macaulay, Emerson, and such like authors. The acquaintance thus formed with good works ripened into friendship, and they desired to have them for their own. Thus had arisen a new class of collectors, if he might so style them, who bought, not curiosities, not rare or choice editions, but good readable copies of good books, which they had met with, in the first instance, at the free library. But, of course, the chief direction in which the free libraries movement had acted beneficially on the bookseller was the formation of large reference libraries. He had no doubt that the experience of the publishers of such works as the *Encyclopædia Britannica*, the *Annual Register*, and other expensive and somewhat cumbrous sets would be that where, five-and-twenty years ago, they had ten private purchasers, they would not

now meet with more than an occasional one. Birmingham then had, as the world knew, a grand Shakesperian library, and a priceless collection of books relating to Warwickshire. He said pricelessly advisedly, for one whose name was a household word in Birmingham, whose fame and worth were known far beyond the limit of that great town, had spent the greater portion of his busy life in collecting those local ephemera, which had now become so rare that two or three lives could not again get such a collection together. What was said the other day in reference to the late editor of *Notes and Queries*, namely, that when anybody was in difficulty, the answer was, "Oh! ask Mr. Thoms," was locally true as to the Birmingham booksellers, for with them to meet a difficulty, bibliographical or antiquarian, was immediately to resolve, "I'll ask Mr. Timmins." Both of the collections referred to had risen, greater if possible, out of the ashes of those which perished in the calamitous fire in January, 1879. The Cervantes Library was also, he believed, being slowly reformed, and several smaller collections had since accrued by the indefatigable zeal of their chief librarian, Mr. J. D. Mullins. He referred to the remarkable assemblage of books relating to the subject of "Bibliography," all of which were ably described in a special catalogue issued a few months ago. The Mitchel Library at Glasgow collected editions of Burns and other Scottish poets, and nearly all the public libraries were endeavouring to form local collections. These movements had led to an increasing scarcity and a consequent increase in price of many of the items forming such collections, special editions of various authors, locally printed books, and other which of themselves formerly bore no special value. In the same way many other books not included in special collections have increased in value, owing to the fact that in all the great reference libraries scarcity and high prices of certain books presented no barrier to their acquisition; and once acquired, they were removed permanently from the market. The knowledge of that fact had excited the keenest competition among private collectors, and it was only necessary now, in cataloguing rare books, to refer to the possibility of their being locked up in some public library, to bring with all speed an eager purchaser. As a bookseller, he wished to express his admiration of the great fairness which existed among the library authorities towards his fraternity, and also the purity beyond the faintest tinge of suspicion with which they administer—if he might so express it—the vast amount of patronage with which they are entrusted. If Birmingham was a paradise of booksellers it was undoubtedly a paradise of librarians, for there were few districts which possessed so many well-stocked free libraries as their own, whilst there had gone forth from Birmingham libraries at least a dozen men who had received their library training under Mr. Mullins. Perhaps that condition of affairs had had something to do with the extension of the bookselling trade and the increase of booksellers in Birmingham. Now, he felt sure that the increase which they might confidently hope for and expect in the number of free libraries, would not only serve to increase in still greater ratio the number of those whose acquaintance with books through the medium of the public libraries would develop into that friendship which rested satisfied with nothing short of personal possession, but that the services of booksellers as ministers to the needs of the free libraries themselves would be in still greater demand.

In the catalogue of Mr. Charles King, Torquay, there is an interesting memento of Landor, which is thus described: "*Literary Hours*, by various Friends, edited by Joseph Ablett, port. of Ablett by Count d'Orsay, post 8vo, newly bound half calf extra. Liverpool, 1837. The contributions are chiefly by Walter Savage Landor and Leigh Hunt, and appear for the first time in this volume, of which only a few copies were printed privately for friends. Unique interest attaches to this copy, which was a presentation copy from W. S. L., whose autograph initials are appended to each of his contributions, which are further enriched by alterations and emendations in his own autograph."

In the new part of the *Centralblatt für Bibliothekswesen* the first article is a very elaborate one, "Ueber alphabetische Anordnung," signed Mecklenburg. Another excellent and full paper is the "Bibliographie der Einzeldrucke von Martin Opitz' Gedichten und sonstigen Schriften," by H. Osterley.

THE University of Heidelberg is about to acquire possession of the library of the late Mr. Trübner, who was a native of the city. He had purposed presenting the collection to the University on the occasion of its approaching jubilee, but death prevented the fulfilment of his wishes. His widow, however, has resolved to carry out her husband's intentions, and the library is now on its way to Heidelberg. It includes about 120 manuscripts and several thousand printed volumes.

ERRATA.—In the article on the "Press of Finland" (p. 141), line 7, "Elias Lonnret" should be "Elias Lönnrot"; lines 12 and 13, "Sanansaatlaja" should be "Sanansaattaja"; lines 18, "province" should be "Duchy"; line 20, "Jyväskeyia" should be "Jyväskylä"; line 26, "John Runnenberg" should be "Johan Ludvig Runeberg"; "Finland" should be "Finland."

INDEX.

- Adam Bede's Library, 96
 Adams (J. L.), on Gray's *Elegy*, 72
Alastor, 116
Allgemeinen Zeitung, 22
 Almanac, Hebrew, 84
 ——— With an Almanac, 75
 Almanacs, Sham, 67, 91, 136, 159
American Races, 74
Annales du Bibliophile Belge, 87
Annals of the Grand Lodge of Iowa, 120
 Antiquaries' Society, 86
 Arber (E.), reprints, 24
 Armless Man, 119, 182
 Australian Literature, 120
 Autographs Collection, 183
 Axon (W. E. A.), Comedy of a Deaf Man, 119
 Axon (W. E. A.), Sleeping Preacher, 148
- Badly Cut, 143
 Baker (Rachel), Sleeping Preacher, 149
 Baldwin (J.), *Book Lover*, 117
 Ball (T.), *Renowned Dr. Preston*, 62
 Ballads, Notes on Street, 112
 Bath, *Municipal Records*, 51
 Bible, Cranmer's, 1540, 25
 "—— Great," A.D. 1539, 1
 "—— MSS. of, Matt. xxvi., 88
 "—— Old, of Canterbury Cathedral, 14
 "—— "Prince Elizabeth" Testament, 54
 Bible, Revised Version, nicknamed "Caperberry," 87
Bibles of other Nations, 20
Bibliofilo, 23
Bibliophile's Kalendar, 22, 54, 86, 120, 152, 182
 Bickley (W. B.), *Inhabitants of Birmingham*, 116
 Binding, Heraldic, 52
 Birmingham libraries' report, 1883-84, 88
 Blumenthal (O. v.), Division of Labour, 32
Bolton Bibliography, 23
Book-Hunter, 116
Book-Lover, 117
 Book, methods of marking ownership, 55
Booksellers' Catalogues, 20, 52, 83, 118, 151
- Book, Sonnet to a Bibliomaniac, 99
 ——— suppressing a, 21
 Book-trade, influence of free libraries on, 183
 Bookworm, 21, 85, 150
Boston Dante Collection, 51
 Boyle (Hon. Mrs.), *Ros Rosarum*, 59
 Brifant (C.), *Vingt-trois Lettres inédites*, 152
 Briscoe (J. P.), 120
 Brotherton (Joseph), 78
 Brydges (Sir E.), and Johnson, 30
Bulletin du Bibliophile, 120
 Bunyan's (J.) *Pilgrim's Progress*, 19
 Burns (R.), The Bookworms, 150
 Burton (J. H.), *Book-Hunter*, 116
 Byron Relics, 15
- Canterbury Cathedral Old Bible, 14
Canterbury Poets, 24, 87, 120, 152
 Caperberry Bible, 87
 Carey (William, D.D.), *Bibliographical and Literary Notices*, 55
 Carter (R. B.), *Eyesight in Schools*, 182
Centralblatt für Bibliothekswesen, 22, 87, 120, 184
 Chepman (Walter), 47
 Chronograms, 178
 Clarke (A.) on Dr. Johnson, 109
 Coale (Josiah), 85
Codex Egberti, 88
 Cohn (A.), *Katalog*, 24
 ——— *Shakespeare Bibliographie*, 83
 Columbus (F.), state of his library, 56
 Comedy of a Deaf Man, 119
Complete Angler, 19
 Cooper (Job), a Sleeping Preacher, 149
Co-operative Index to Periodicals, 24, 120
 Correspondence, 21, 52, 83, 118, 151
 Cotton des Houssayes (J. B.), Librarian's Duties, 9
Covent Garden Journal, 180
 Cranmer's Bible, A.D. 1540, 25
Custom Revenue, History of, 116
 Cut or Uncut Edges of Books, 55
- Dante Collection at Harvard and Boston*, 51
 Dante, English translators of, 42
 Deaf Man, Comedy of a, 119
- Deedes (C.), Bookworm, 21
Descriptive Catalogue of Government Publications, 22
Devon Booksellers and Printers, 117
 Dickens (C.) as I knew him, 151
 Dickens Collecting, 76
 Dickson (R.), *Introduction of the Art of Printing into Scotland*, 47
 Division of Labour, 32
 Dolby (G.), *Charles Dickens as I knew him*, 151
 "Dormont" Book of Carlisle, 86
 Downing (W.), influence of free libraries on the book trade, 183
 Dreams, Language of, 144
 Dredge (J. I.), *Devon Booksellers and Printers*, 117
 Dredge (J. I.), Johan Valerius, 182
- Eliot (George), Adam Bede's Library, 96
 Emerson (R. W.), on *Leaves of Grass*, 86
En 18—, suppressing it, 21
 Epigram, 16
 Erasmus, *Apothegmatum opus*, 83
Eyesight in Schools, 182
- Field of Battle, 147
Fielding's Covent Garden Journal, 180
 "Finland, Press of," Errata, 184
 Flame, Lord, 132
 Franklin Collection, 152
 Franklin's Library "Long Arm," 52
 Freke (William), on the Language of Dreams, 144
Frogs of Aristophanes, 151
- Garnett (L. M. J.), *Greek Folk-Songs*, 50
Gentleman's Magazine Library, 117
 Goethes, Last of the, 5
 Gomme (G. L.), *Gentleman's Magazine Library*, 117
 Goncourt (E. and J.), Suppressing *En* 18—, 21
 Gray (G. J.), *Bibliography of the Writings of F. D. Maurice*, 19
 Gray (G. J.), *Fielding's Covent Garden Journal*, 180
 Gray's *Elegy*, 72
Greek Folk-Songs, 50

- Green (S. S.), *Public Libraries and Schools*, 88
 Grey (A.), *Badly Cut*, 143
 Grotius *On the American Races*, 74
Guide du Libraire Antiquaire et du Bibliophile, 24
- Hall (H.), *History of the Custom Revenue*, 116
 Halliwell - Phillips (J. O.), *Shakespeare Rarities*, 121
 Hartley (L. L.), *library sale*, 54
Harvard Dante Collection, 51
 Harvey's Lectures, Original MS. notes, 53
 Health Exhibition Library, 64
 Hearne (T.), as a Librarian, 56
 Hebrew Almanac, 84
 Heraldic Binding, 52
 Herbert (G.), *Temple*, 19
 Hildeburn (C. R.), *Issues of the Press in Pennsylvania*, 1685-1784, 54
 Hilton (J.), *Chronograms*, 178
Hospitality, Reflections on, 52
 Howley (Archbishop), *Anecdote of*, 65
 Huntington (W. H.), *Franklin Collection*, 152
 Hutton (L.), *Literary Landmarks of London*, 156
- Imitation of Christ*, 51
Inhabitants of Birmingham, 116
Inquisition, Book marked by, 83
- Jarvis (J. W.), *extracts from his catalogue*, 22
 Jersey (Earl of), *Osterley Park sale*, 17
 Johnson (C. P.), *Hints to Collectors of Original Editions of Dickens*, 76
 Johnson (Dr. S.), *Clarke on*, 109
 Johnson (J.), *the author of Typographia*, 30
 Johnson (Samuel), *Lord Flame*, 132
- Katalog der Bibliothek des Borsenvereins der Deutschen Buchhändler*, 151
Kαταλογος των Βιβλίων της Εθνικής Βιβλιοθήκης της Ελλάδος, 151
 Keats (John), *Poems*, 152
 Kennett (W.), *Petition and Commission for the Rebuilding of the Church of Stoke Doyle*, 24
 King (A. J.), *Municipal Records of Bath*, 51
- Lancashire Lad*, 24
 Landor (W. S.), *Literary Hours*, 184
 Lane (W. C.), *Dante Collection at Harvard and Boston*, 51
Leaves of Grass, 86
Libre de Demain, 23
 Librarian's duties, 9
 Libraries, free, influence on the book trade, 183
Libraries, Public, and Schools, 88
 Library, Adam Bede's, 96
 — Association of the United Kingdom, 153
Library Chronicle, 22, 183
 Library, Health Exhibition, 65
 — How to form a, 77
- Library, In the, 181
 — Long Arm, Franklin's, 52
 — Napoleon's Camp, 14
Library Journal, 24
Library of Cornell University, 183
 Library of F. Columbus, 56
 — Penzance, 89
 — report, Birmingham, 88
 — Mitchell, Glasgow, 23
 — Stirling's and Glasgow, 54
 — Worcester, 88
- Liege, *Bibliographie Liegeoise*, 23
Lincolnshire, Worthies of, 20
Literary Landmarks of London, 156
London Directory, First, 46
London Literary Landmarks, 156
Longfellow Collector's Handbook, 87
 Lord (H.), *The Book*, 99
 — *The Field of Battle*, 147
 — *What became of Them*, 131
 Loring (F. W.), *In the Old Churchyard at Fredericksburg*, 118
- Magazine of American History*, 23, 55, 87, 120, 152, 183
 Maurice (F. D.), *Bibliography of his Writings*, 19
 Mazzini (G.), *nell'arte e nella letteratura*, 19
Memoires de Mlle. Flore, 182
 Milton, *References to*, 101
 Mirabeau, *French Grammar*, 24
Mitchell Library Glasgow Report, 23
Municipal Records of Bath, 51
Murder's Reward, 22
 Myllar (Andrew), 47
- Napoleon I.'s Camp Library, 14
 Napoleon, *Was he a Myth?* 6
Navigations of Wertomannus, 24, 88
 Neubauer (A.), *Hebrew Almanac*, 84
 Noorden (C. v.), *Catalogue of his library*, 87
Northamptonshire Notes and Queries, 23
 Nottingham library class lists, 120
- Once a Month*, 120
Osterley Park sale, 17
- Pallottl (C.), *collection of autographs*, 183
Paradise Found, 22
 Paris *Origines de l'Imprimerie à Paris*, 152
Patriarchal Sabbath, 33
 Payne (Joseph), *a Sleeping Preacher*, 150
 Pennsylvania, *Issues of the Press in*, from 1685-1784, 54
 Penzance Public Library, 89
 Pères (J. B.), *Napoleon Myth*, 6
Pilgrim's Progress, 19
 "Pilgrim's Progress" *Versified*, 115
 Pocock (N.), *Cranmer's Bible*, A.D. 1540, 25
 Pocock (N.), "The Great Bible," A.D. 1539, 1
 Poetry:—*Badly Cut*, 143
 — *Division of Labour*, 32
- Poetry, *Field of Battle*, 147
 — *In the Library*, 181
 — *In the Old Churchyard at Fredericksburg*, 118
 — *One Line in My Album*, 73
 — *The Book*, 99
 — *The Bookworms*, 150
 — *The Other Side*, 135
 — *To a Vain and Voluminous Author*, 16
 — *What became of Them*, 131
 — *With an Almanack*, 75
- Portraits, 95
 Preston (Dr.), *Renowned*, 62
 "Prince Elizabeth" *Testament*, 54
Public Libraries and Schools, 88
- Redhead (R. M.), *Heraldic Binding*, 52
 Renier (Archduke), *MSS. of Matthew xxvi.*, 88
 Reviews, 19, 50, 83, 116, 151
Rifts in the Veil, 22
 Roberts (W.), *Penzance Public Library*, 89
 Rockliff (R.), *Epigram*, 16
 Rolfe (W. J.), *on Tennyson's Poems*, 87
 Rose and the Poets, 59
- Sabbath, Patriarchal*, 33
 Sacerdote (S.), *Giuseppe Mazzini nell'arte e nella letteratura*, 19
 Sanford (O. M.), *Works of Taylor, the Platonist*, 169
 Scholes (J. C.), *Bolton Bibliography*, 23
Schools, Eyesight in, 182
 Scollard (C.), *In the Library*, 181
 Scotland's First Printer, 47
 Scott (Thomas and Dorothea), 102
 Scull (G. D.), *Dorothea Scott*, 102
 Selkirk (Alexander), *Anecdote*, 53
 Shakespeare Autograph, 86
Shakespeare Bibliographie, 1883 and 1884, 83
 Shakespeare's Physician, 118
 Shakespeare Rarities, 121
 Sham Almanacks and Prognostications, 67, 91, 136, 159
 Shelley (P. B.), *Alastor*, 116
 Sieveking (E. H.), *Original MS. notes of Harvey's Lectures*, 53
 Slugg (J. T.), *Woodhouse Grove School*, 117
 Smith (John), *Patriarchal Sabbath*, 33
 Smith (L. T.), *York Plays*, 110
 Stenographic Institute at Dresden, 23
 Stirling's and Glasgow Library Report, 54
 Street Ballads, *Notes on*, 112
 Suppressing a Book, 21
 Swede in England, 100
- Taylor (T.), *The Platonist, Works of*, 169
 Teetotal Tract, *Author of*, 78
Temple, by Herbert, 19
 Tennant (Rev. Dr.), 149
 Tennyson (Lord), *Poems*, 87

- The other Side, 135
 Thimm (C. A.), Library Association of the United Kingdom, 153
 Thimm (C. A.), Library of the Health Exhibition, 1884, 64
 Thimm (C. A.), *The Frogs* of Aristophanes, 151
 Thompson (J. E.), Anecdote of Selkirk, 54
 Trübner (N.), His Library left to Heidelberg, 184
Typographia and its Author, 30
 Valerius (Johan), *Postures* of, 119, 182
 Varthema (L.), *Itinerario*, 24, 88
 Walford (Cornelius), Obituary, 177
 Walford (C.), *Reflections on the Rights, Duties, Obligations, and Advantages of Hospitality*, 52
 Walford (C.), Sham Almanacks and Prognostications, 67, 91, 136, 159
 Walton (I.), *Complete Angler*, 19
 Warren (W. F.), *Paradise Found*, 22
 Watkins (M. G.), *Worthies of Lincolnshire*, 20
 Watts (B. H.), *Municipal Records of Bath*, 51
Western Antiquary, 152
 What became of Them, 131
 Whately (Abp.), Napolcon's non-existence, 6
 Whiteley (J.), Bookworm Again, 85
 Whitman (W.), *Leaves of Grass*, 86
 Whitwell (R. J.), Josiah Coale, 85
 Wilks (S. C.), One line in my Album, 73
 Wilks (S. C.), With an Almanack, 75
 Wolfenbuttel Library, 23
 Woodhouse Grove School, 117
 Worcester Library Report, 88
York Plays, 110





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